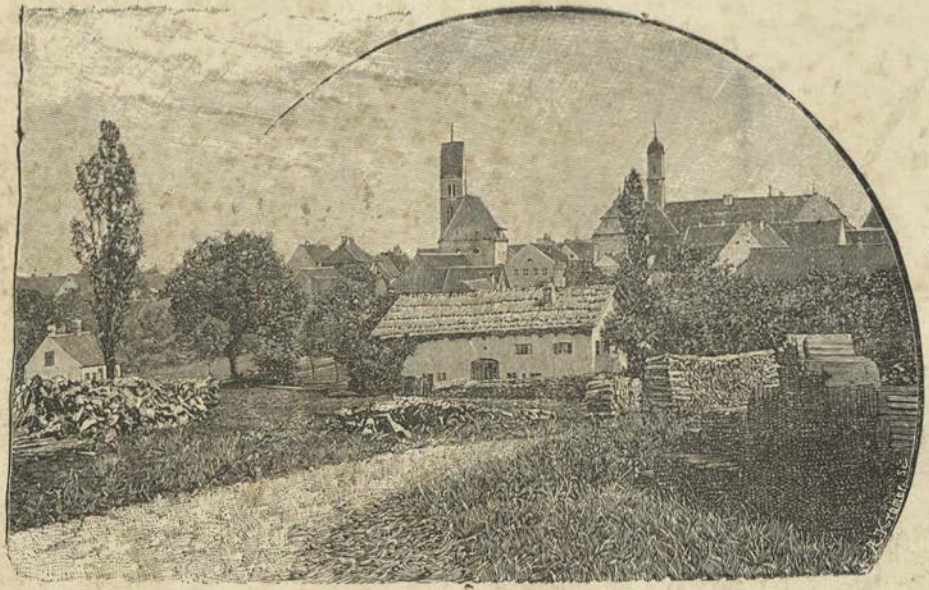

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THUS SHALT THOU LIVE



Wörishofen.

THE ONLY AUTHORIZED ENGLISH EDITION

THUS SHALT THOU LIVE

HINTS AND ADVICE

FOR

THE HEALTHY AND THE SICK

ON

A SIMPLE AND RATIONAL MODE OF LIFE

AND

A NATURAL METHOD OF CURE

BY

SEBASTIAN KNEIPP

PARISH PRIEST OF WOERISHOFEN [BAVARIA], AUTHOR OF "MY WATER-CURE".

TRANSLATED FROM THE 19th GERMAN EDITION.



LONDON.

H. GREVEL & CO.

33, KING STREET, COVENT GARDEN W. C.

MDCCCXCIV.

B 1857

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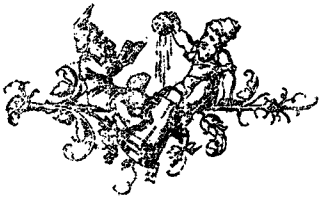
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To the Reader.

In the preface to the English version of "My Water-Cure" mention is made of a special desire expressed by the Right Rev. Kneipp, "that all translations of his works should be, as much as possible, literal." In deference to this wish, I had to relinquish my original intention of producing a free, though faithful, translation of the present work, and to apply myself to the somewhat difficult task of reconciling the conflicting demands of literary elegance and literal sense. In this attempt, however, I have been far from successful, and it is therefore with a feeling of diffidence that I introduce "*So sollt ihr leben*" to the English public in the form required by the Right Rev. author. May I throw myself upon the reader's generosity and ask for his forbearance, if my English is not so smooth, fluent and idiomatic as it otherwise might have been?

The translator.





Introduction.

When I glance at the life and doings of men, I see how most of them toil and labour in the various positions and callings assigned to them by Almighty God, striving hard to gain a livelihood for themselves and their families, so that they may indeed be said "to earn their bread in the sweat of their brow." From man's first appearance on earth, his sojourn here below and his final departure from this world, I learn also that his immortal soul dwells in an admirably formed, but very frail vessel. Various sufferings of mind and body render the performance of his earthly duties difficult and onerous, for "a heavy yoke lies on Adam's children from the day they went forth from their mother's womb to the day they return to the earth, the mother of all."

Reason teaches us that it was not always so, for, by his immortal soul and his free will, man is an image of his Almighty, All-good, All-wise creator. By faith we know further that the whole creation is groaning under the curse of original sin, and that God's justice demands that man should bear his fate in patience and be ready to die, when and where God calls him. But He who has said: "Call on Me in thy need, and I will save thee", — moved by our humble prayers, vouchsafes to lengthen the days of our earthly pilgrimage and mercifully withdraws the avenging hand which He had already raised to chastise us with the rod of infirmities

and troubles. But man must not only pray to his creator for health and long life, he ought also to use his reason to find and raise the treasures which his heavenly father has so bountifully stored up in nature as remedies for the various ills that afflict this life. And here it is true to say: "Help yourself, and God will help you!"

At all times there have been men who made it the object of their life to discover ways and means for the cure of diseases. Many books give us useful information about the healing properties of certain herbs and the wholesome effects of mineral substances. Others again teach us how to remove various evils by cutting, cauterisation, etc.

In my childhood I had myself occasion to observe how old people gathered herbs as remedies for all kinds of bodily complaints. They looked on the created world with more thoughtful eyes than we do in our generation, and when they recovered their health, they lifted up their grateful hearts to Him from whom all health and salvation come. Those herbs which were so highly valued by our forefathers are in our own time either treated with contempt or altogether forgotten. A few only are collected and used by simple country-people under the name of household remedies. They share the fate of fashions: what was good, useful, extremely simple and yet so beautiful, is set aside and replaced by all that is wanting in taste and beauty, injurious and destructive to the body.

Animated by a sincere desire to alleviate as much as I can the sufferings of my fellow-creatures, I have hunted up the forsaken and forgotten plants, tested their sanative virtues and, with their aid, delivered many a sick person from long and grievous suffering. In this my endeavour I often had occasion to exclaim: "How wonderful art Thou, o Lord, in Thy works! What man heedeth not, what he tramples under foot, Thou hast lovingly placed before his eyes, that he should find help in need and distress!"

For the benefit of poor, fallen human nature, the benevolent hand of our heavenly Father has bountifully scattered all over the earth a priceless remedy: water. This great gift of Providence not only quenches the thirst of men and beasts, but is also a universal, most effective agent for the cure of human infirmities. Does not nature itself show us in a thousand ways that water is to be used for curative purposes? How refreshed and invigorated we feel when after a hard day's work, or when rising in the morning, we bathe face and hands, neck and chest in the cooling element! Man sees, unless indeed nature is a closed book to him, that animals in bodily distress go in search of water to get rid of their distemper. But alas! man endowed with reason is often found less reasonable than the irrational creature!

The water which the clouds pour down on the earth in spring and summer spreads life and prosperity everywhere, and infuses fresh vigour and increased activity into all organs of the body which men in civilised conditions are in the habit of cleansing by daily ablutions. Should this not be a revelation to us that water is equally suited to remove morbid matters from the human organism, to refresh, vivify and invigorate the whole body, whether it be in health or out of health! But with this it is as in other things: what is simple, rational, consonent with nature, is abandoned, and a cure is sought where it cannot be found, in means injurious, because contrary to nature. It may be said without much exaggeration: the greater the absurdity of a new-fangled mode of healing is, the more swells the number of its friends and adherents until the over-credulous crowds come to realise the fact that they have been deceived by unscrupulous, money-making quacks. What Holy Scripture says of the supernatural water of grace is in many respects applicable to the natural water: "They have abandoned the springs of the living water (i. e. of the life and strength-giving water) and dug themselves cisterns that have no water" (and hence no life).

The same may be said, and with more reason still, of the modern way of living. When we consider the

habits of certain people and the blunders they make in the physical training of their children, it would almost seem as if they had lost all common sense and the power of logical thinking. Why do we not take a lesson from our forefathers? Have they not in past centuries applied water not only for purposes of purification, but also for consolidating the health of their offspring by frequent bathing and ablutions, so as to render them more capable of resisting the evil influences of atmospheric and climatic changes? We may even refer to more ancient times. Did not the Romans even in their war-expeditions, wherever they established a camp, construct baths wherein they immersed their bodies whilst in a state of natural or forced perspiration? These ancients, from whom we might still learn a great deal, set such a high value on water-applications that the saying: "Blessed be he who invented the bath" — had become proverbial in Rome. The high age and the gigantic strength which our forefathers often attained, — next to their simple way of living, were mainly due to the rational use they made of water.

In later times wise men were never wanting who endeavoured to restore among their contemporaries primitive habits and ways of living, to bring mankind back to the observance of those simple and rational rules of life to which the ancients owed their health and strength. I merely mention those great founders of religious orders who in the rules they made, declared war against the prevalent aberrations of an effeminate race, thereby enabling the members of their communities to discharge the arduous duties of their sacred calling without injuring their health or diminishing the prospects of a long life. Nor have scientists and doctors been behind-hand in doing justice to the great virtue of water and in recommending its use for the cure of human infirmities. Among its more recent advocates I will only name Hufeland and Priesnitz.*

* In English literature we have the valuable works of Mr. Claridge, Dr. Wilson, Dr. Gully and Dr. Edward Johnson.

It was neither my vocation nor any particular liking for medical science, but dire necessity, that induced me to test the efficacy of water. Necessity teaches many things, and especially the way of using our reason. In the opinion of two distinguished physicians I was in 1847 on the brink of the grave; they had indeed given me up; thanks to the help of all-powerful water, I am still alive, in good health and spirits.

I must confess, however, that my restoration was not brought about by water alone; I owe my excellent state of health in a great measure also to my simple mode of life which is rather different from that of most men.

Under these circumstances I can hardly be wrong in assuming that that which saved my life when I was at death's door, will also turn out to be a proper remedy for others. If further proofs were required, they would be found in the hundreds of cures obtained by my water-treatment. Besides the continued applications of water, it was, as I have already mentioned, my way of living, lodging, sleeping, dressing, which has kept me in excellent health now for more than forty years.

Influenced by these results, several of my friends who had prevailed upon me to publish my "Water-Cure", now again urged me to write down my experiences with regard to the mode of life most conducive to health and best calculated to promote man's physical welfare. I had a hard struggle before I made up my mind to comply with their request. In the first place, the duties of my priestly office claimed my time and strength; then I had to attend to a crowd of patients — more than a thousand in that year — all anxiously expecting help from me in their manifold sufferings; lastly, at the advanced age of sixty-nine, I thought I might be entitled to a little rest and relaxation. Thus I had really to steal the time necessary for inditing this book. What it contains has been written down piece-meal as prompted by memory or from notes I had made on important cases. I therefore

crave my readers' indulgence, if they find things in this book which have already been said in my "Water-Cure". If they have proved profitable — and to judge by the success of that work, it seems they have — then they may indeed be allowed to appear a second time and be all the better remembered for the repetition.

Many of the statements contained in this book, I am afraid, will not receive the sanction of learned doctors, because, in their opinion, they are irreconcilable with the present state of their science. Their objections, however, cannot deter me from writing what experience has taught me to be true; for success is the best teacher of truth, and that which procures help and health to a man is sure to be good for him. But when he has been under strict scientific treatment and nevertheless been ruined, the mere fact of having been treated according to the rules of science can hardly afford him any consolation or compensation in his misery. I never have invited any one to come to me to be cured. In extreme cases it has always been a rule with me to send the patients to a duly qualified and experienced physician that he might examine them and ascertain the seat of their malady. Not until that was done did I take a patient in hand. Nor have I the slightest desire to enter on a competition with the scientific art of healing. I recognise and take the good where I find it. On the other hand, I cannot help giving testimony to the truth and condemning what I found by experience to be wrong. I am moved by no earthly interest; what prompts me, now as in the past, to lend my assistance wherever it is asked for, is the sympathy I feel for the sufferings of my fellow-creatures.

If I am told that it is not my vocation to cure people, I shall say this for my justification: Neither was the good Samaritan a learned doctor, and yet he looked after the man who had fallen among the robbers and been left half-dead on the road; nor did he mind in the least whether his countrymen blamed him or not for being charitable to a stranger.

Malevolent criticisms will not disturb my peace of mind, I shall take no notice of them, however carefully they may be dressed up in the garb of science. The doctor who expressed his opinion on the merits of my first book in these terms: "The book would be right enough, if it were not written by a parson," (Pfaff) has sufficiently characterised his intellectual stand-point. I will give him this quiet rejoinder: "Soldiers have not invented gun-powder, and yet shoot a great deal." I discard all claim to fame and honours; an "Our Father" said in my behalf by one of my cured patients is more precious to me than the most distinguished marks of honour from the men who pose as representatives and defenders of science.

On the other hand, I will inform those of my readers who take an interest in the matter, that "My Water-Cure" has already appeared in ten editions.* Not three years have passed since its first publication, and yet there is hardly a place in Germany where it is not known and received as a household friend. It has even found its way and well-wishers far beyond the limits of our Fatherland. Encouraged by this success, I venture to hope that the present book will also prove a blessing to my fellow-men by telling them how they ought to live, if they wish to obtain and preserve health and strength for themselves and their posterity. Whilst "My Water-Cure" was destined to show its readers how they might recover lost health by proper applications of water and common herbs, the present work is intended to give them the needful instructions about diet, dwellings, sleep, clothing etc. Such is the object of the first part of the book. In the second part, at the urgent request of my friends, I have drawn up a long list of interesting cases which may serve as a supplement to "My Water-Cure." In these additions I have not only indicated the applications themselves, but also the effects obtained in each case, so that the novice who at the critical moment has no doctor near him, may be enabled, without fear of

* (36 in 1892).

injury to his health, to make the applications himself until he receives assistance from a doctor.

Let then this second book of mine under the protection of Almighty God enter upon its errand! First of all let it pay a visit to those whom "My Water-Cure" has already induced to befriend themselves with water, and who avail themselves of its powerful and beneficial aid in their hour of need. It will also tell them all they ought to know to make up for the deficiencies of my first book. Should it win as many patrons as "My Water-Cure", I should greatly rejoice thereat, for in that case I might be sure of having contributed something to the welfare of my fellow-creatures. For myself I ask for nothing except an occasional prayer from those who were cured by me or induced by my books to live more in harmony with the rules of health, so that they may prolong their happiness and the time of their usefulness on earth. May God grant this!

Wörishofen, 15 September, 1889.

The Author.



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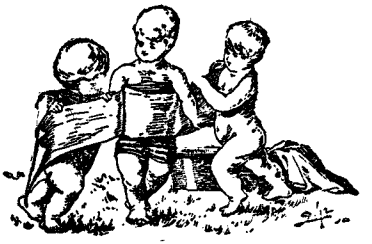
THUS SHALT THOU LIVE

Part the First.

Conditions of Health

and

Means of Preserving it.





Chapter I.

Influence of Light on the Health of Body and Mind.

How great the difference is between day and night! Compare a fine midday-hour, when the sun shines brightly and no clouds are in the sky, with a midnight-hour, when we feel quite uncomfortable in the dark, and objects can be seen only dimly or not at all. It is as if we were to look into a large hall decked with beautiful pictures and objects of art, and then, by way of contrast, into an awfully dark dungeon wrapped all around in gloom and obscurity. Whilst the sight of a magnificent hall elevates and cheers heart and mind, such a dungeon can but inspire fear and melancholy. Who would like to choose such a gloomy place for his abode? Everybody would deem himself doomed to perish in it, and no doubt prefer a large bright hall with many beautiful works of art. Now, the world, when lit up by the rays of the sun, resembles such a splendid hall. It then appears in all its greatness and beauty. But when the earth has such a position that no ray of the sun illuminates our surroundings, it is indeed like a dismal prison. And should the sun cease for a few weeks to rise and set, what calamitous consequences its disappearance must have for the whole created world, especially for man, the noblest being on earth? What would be his state of health, and life itself?

Look at a plant that has grown in a dark place or a cellar into which only scanty light could penetrate. It has a thoroughly stunted appearance, pale is its colour, its fruit not fit to be eaten, and how easily it fades away! It may generally be said: what grows up in the sun develops in a healthy manner; what grows in the dark is and remains stunted. Is it not a remarkable fact that many plants, especially flowers, constantly turn towards the sun? Sunflowers, in the morning, are awaiting the sun in the east, and remain turned towards him until he goes down in the west. How many flowers close their chalices at night like shop-people their shops! But when the sun appears again in the morning, they open again. As it is with plants, so it is with animals. When daylight vanishes, they long for rest; at day-break, all are refreshed and invigorated. Hardly any bird sings at night, nearly all singing-birds begin their warblings in the morning.

Now, if light exercises such a power over other created beings, why should it not also have a distinct influence on the human body and mind? What a gloomy disposition does not a dull day produce in a sick man! Even the healthy feels uncomfortable, and how delightful is the effect, when after a few rainy days the friendly sunlight shines again into the sick chamber, into workshops, on all created things! Every man feels the effect of light both at the rising and setting of the sun; but the sick feel it in a much higher degree. It is not difficult to observe the advantages of light and the disadvantages of its absence in man himself. How rarely do we meet with a weaver, a factory-man, a miner or any one working in the dark, that has a fresh and healthy complexion! Do they not all of them wear, as it were, a death-veil over their countenances? The inmates of our prisons receive nourishing food and in most cases a more than necessary attendance, but all lack freshness of life and perfect health. It may rightly be asserted that a clear atmosphere and sunlight are most powerful in producing a genial disposition in man and therefore have a vital influence on mind and body.

Perhaps some will say: where sunlight is wanting, there is a substitute for it in artificial light. Extraordinary inventions have indeed been made in this respect. In my boyhood I have seen in some households how late in the evening people lighted chips of wood at their stove and actually spun by such a wretched light. I saw also how they stuck on a holder well dried wood-shavings, which, on being lit at the top, burnt slowly on until they were entirely consumed. These people were content with the miserable light and spun away till 9 o'clock in the evening. Later on linseed-oil and tallow-candles came into general use as material for lighting family dwellings and work-shops. In course of time various burning and lighting materials were discovered and invented, by which the linseed-oil and tallow-candles were ousted, the new materials giving a much brighter light. But whether the change has not injured the human frame and in particular the organs of sight either through the glare and keenness of the light or especially through the vitiated air which we breath by gaslight — that is another question which, I fear, must be answered in the affirmative.

If 5 or 6 persons sitting in a room round a linseed lamp or a tallow-candle try to read for a short time, they will soon complain of the bad light, — a clear proof that the eyesight is now-a-days much weaker than it once used to be and that the artificial lights have done harm to the eye and body. The clearest proof of this is afforded by so many people who now wear eye-glasses. I cannot remember having ever seen in my boyhood a young man with spectacles on. At that time it was generally believed that eye-glasses were only of use to old people and some students; but now we meet young people in towns and even now and then in the country, who at the age of 8 or 12 are obliged to make use of spectacles and unable to stand either light or sun. If this goes on at the same rate, we may soon see little children in their cradles wear spectacles. Of one thing I am fully convinced: if man's constitution is hardened by a clear air and sunlight, every one will have his good eye-sight, if

not, the body becomes stunted and the eye along with it. We must therefore do all we can to live in a clear atmosphere and sunlight, eye and body will then be in a far better condition. But if people, especially town's people, will occupy rooms and workshops into which neither the rays of the sun nor even broad daylight can penetrate, how can they be expected to remain healthy and strong? Look at those children and grown-up people who have been reared and work in broad daylight and sunshine, what sound eyes they have in comparison to the inhabitants of large cities or those who work in dark shops! Does this not confirm what I said just now? Man, it is true, can get accustomed to many things, especially to the requirements of fashion. We sometimes enter rooms the windows of which are covered all over with dark coloured, thick curtains so that a sort of dusk prevails in them and one might fancy one's self in a gloomy dungeon. And yet people are commonly cautioned not to read at dusk if they wish to spare their eyes. Will they not weaken their eyesight and even their bodies by working most of their time in such a self-procured twilight? I recommend the following fundamental principle to your earnest consideration: He who lives and moves in full daylight and brilliant sunshine will possess the soundest eye and the soundest body as far as light can influence them.

Chapter II.

Air in Relation to Health.

A short time ago, I came to a somewhat large brook. The water was so clear that the smallest coin could be seen on the ground. The rivulet was rather deep and broad. A great number of trout, big and small, were swimming in it. Their friskiness, their fresh appearance bore the best evidence of their feeling very comfortable in their watery element. So this pure clear water formed a fine transparent body in which the lively trout spent

their lives. This sheet of water is a small picture of the air. For the air is also a transparent, immense body in which the flying bird swims, as it were, like the trout in the brook, and men and the beasts of the field live and move. In thirsty draughts man inhales ingredients so necessary to life that he could hardly exist a short time without them. The air being transparent and the elements in it invisible, its component parts escape our notice. The substances which we take in by breathing, are: oxygen, nitrogen, carbon, and hydrogen. These elements are necessary for the support of life; but by far the most essential of them is oxygen. If the air we breathe contains only such elements as our nature requires, good health may be relied upon. Unfortunately much of impure, unhealthy matter floats in the air, which, on the other hand, may also be deficient in some of the elements indispensable to our nature.

If we stand on the bank of a brook or river which carries slime or mud, and is so turbid that the bottom cannot be seen, we may discover fish in such a water too, perhaps even very large ones, but most of them will be found less brisk and lively than the trout of which there are none here because they thrive only in pure springwater. There is indeed a considerable difference between the water of a well and the dirty river water; the former bubbles out of the earth clear and pure, whilst the latter has already travelled a long way and its waves generally carry with them a great deal of dirty refuse. In a like manner the air may be free from, or impregnated with, much of impure matter.

As suddenly as the clearest well water becomes turbulent and dirty, when filth is thrown into it, as quickly may the purest air become corrupt. However good the air may be in a room, it will at once deteriorate if a cigar is smoked in it only for a few minutes; and it will soon become foul altogether if several persons smoke for any length of time. If then the air can so easily become vitiated, what must its condition be in such places, especially in towns, where so many causes combine to corrupt it! That is why town's people like so much to go into

the country, there to breathe a purer and healthier air whereby better blood and in general better humours are formed. He who values his health ought to do his utmost to spend his time in a pure atmosphere and most carefully to avoid inhaling bad, vitiated air. In a later chapter I shall state in detail how a good air can be kept up in a room.

Chapter III.

Heat and Cold in their Relation to Health.

In the immense body of air that surrounds the earth, two mighty giants, the one more powerful than the other, roam about; both strive in a continual struggle after supremacy; victory is sometimes on the one side, sometimes on the other. These two giants are called Heat and Cold. Man stands under the influence of both. Who could tell all the diseases which cold and heat produce in the human body! How many thousands of lives fall victims to their obnoxious influence! It is, therefore, absolutely necessary to protect one's self against both the cold and the heat. The birds in the air and the animals in the field experience the effects of cold and heat as we do, but God Himself takes care of them. Every bird gets a winter and a summer coat adapted to the temperature of the season. The animals of the fields and wood likewise receive for the summer a thin hair-covering, for the winter a thick well lined fur; even the fish in the water enjoy the fostering care of God's providence; nor are the worms that creep in the dust forgotten, for he has assigned to them the protecting crust of the earth.

To man alone, who is endowed with reason and judgment, God has left the care of his own protection against those two giants. In this, however, he obtains the needful guidance; and docile to the lessons taught him by his Maker, he carefully observes in what way God provides for all his creatures. And thus he comes to know that, to counteract the injurious influence of cold and

heat, a particular garment is required for summer, and another for winter. How this is to be provided in the simplest and safest way, will be shown in the following chapter.

Chapter IV.

Dress.

In the preceding chapter cold and heat have been compared to two giants who live in a constant combat, and against whom man has to protect himself. But not only in the air do heat and cold struggle with each other, they fight also, though on a more moderate scale, in every human body. Cold wants to be victorious and destroy the body; in like manner heat strives for the mastery, and if the attempt is successful, it too will cause the greatest disorder in the body. Should I succeed in giving proper directions as to the best way how to protect one's self against the injurious influence of cold and heat, I should think to have rendered a good service to the human race. For just as to this head much ignorance prevails, not without ruining the health of many.

If man wishes to escape the injurious effects of cold, his first care must be to have the proper natural heat in his body. The whole body is warmed by the blood. Through small channels, called veins, the blood penetrates to the extremities of the body by which process the latter is nourished and warmed. Partly diminished, partly cooled, the blood returns to the heart, and thence it is conveyed back to the veins after having been increased and warmed. But, as in cooking, fuel is necessary for keeping up the fire, combustible material is required in the human body to keep up therein the necessary heat. Whoever therefore wishes to have a healthy and sufficiently heated blood must first of all provide for the necessary fuel to enable nature to produce and preserve this heat. Happy indeed is the man who, thanks to a sound and vigorous blood which feeds his body well in

every direction, possesses the first and best protection against cold. He has the first requisite to health. In a bad plight, however, is he who has too little or weak blood in his veins. With him the case is as that of a room which from want of fuel is not sufficiently warmed; it is uncomfortable and unhealthy. In the same way, man experiences a sensation of discomfort and sickness, if his blood is neither sufficient nor healthy. In what manner every one can and ought to acquire proper natural heat, will be explained in the treatise on food and exercise.

The second means of protection against the cold is suitable clothing. In this respect people make even more mistakes than they do in their care of keeping up the needful warmth through nutrition. To hit upon the right thing with regard to clothing, the following may be recommended to the reader's attention. Some parts of the body remain uncovered and may become so hardened that cold can do them no harm; among these are the face and generally also the hands. Let the face always remain uncovered, and let the covering of the head not develop too much heat. To make this very clear, I shall mention the customs and manners that existed in years gone by and the changes that have taken place within the last 50 or 60 years to the great detriment of health and vitality.

Young people at that time were proud to wear nothing on their heads but a simple hat; only when the cold was too intense, they used to tie a kerchief over their ears, but only so long as they were exposed to the cold. If they wore a fur cap in winter, the fur formed its brim only, so that the warmth was not much greater than from an ordinary hat. If the head is covered too much, the warmth thus developed draws the blood still more to the head, and the constitution is thereby injured. How is it that with so many, when they walk a short distance, the whole head gets into profuse perspiration? It arises from this, that the blood is carried to the head through too much heat, that the covering of the head checks perspiration, in consequence of which still more heat is engendered

Formerly poor people were in the habit of wrapping up their throats in winter with a small cotton handkerchief; the wealthier used silk ones; the throat got no other covering, and whoever had given it more, would have been considered effeminate. Now the throat is the very seat of many diseases. By giving it too warm a covering, heat is excessively fostered, and an overdue supply of blood flows towards it in consequence; and when the inhaled cold air gushes into the overheated throat, larynx and air-pipe, it gives rise to catarrh or some other disorders of the throat. Whoever wishes to be protected against these must harden his throat well. All grey-headed men will bear me out when I assure my readers that in former times nothing or little was known of the many throat complaints and diseases which now-a-days distress countless people and cost the lives of a great many. The time is still fresh in my memory when the large cotton handkerchiefs came into use which were wound twice or thrice round the neck and with which began the pampering of the body. And instead of returning to the old mode of life, this sort of indulgence has been extended still further. After the cotton kerchief people took up the woolen shawl, winding it several times round their necks. From that time the effeminating habit made rapid progress and a great variety of head-, throat- and chest affections went on increasing every day. Thousands of people lost their health in that manner and met with an early death. I boldly maintain that, to produce certain diseases and infirmities, nothing more appropriate could be invented than this muffling up of the throat. Let all those who prize their health and whish to be free of throat affections and their concomitant infirmities, let them, I say, brace their heads and especially their throats.

I very well remember when a boy of 12 years old, how I asked my parents to give me a winter cap with a narrow fur-lining at the brim, and which would have cost only 14 pence. They answered that I ought to be satisfied with a cap of the price of six pence. I must add that we had to walk four miles to the nearest

church. "And if such a cap is not sufficient, you may tie your pocket-handkerchief over your ears" was the additional remark. I was neither frozen to death nor harmed in any way through want of the coveted fur-cap. The use of the shawl was finally carried so far, that people felt obliged to wear it all the year round and could not do without it even when sitting down to their meals. I could name persons who in June, July and August had their throats day by day carefully wrapped up with such a shawl and dared not go into the open air for fear of making their cough worse.

But fashion did not stop there. Now-a-days, the whole throat, nay the whole head, is often enveloped in the thickest knitted woolen cloth, so that the eyes, nose and mouth can scarcely be seen. In such an attire it is difficult to distinguish an old dame from a young girl. And what deplorable conditions of health arise from such "fashionable" dress? By the thick woolen clothing the blood is drawn to the head, occasioning the most wretched headaches, whilst at the same time it is withdrawn from the hands and feet, so that it may reasonably be said: the more wool you wrap round your head and chest, the colder you make your feet. Through such a health-injuring mode of dressing and injudicious way of living the blood gets more and more impoverished.

Another evil brought on by the wool clothing is this: being kept too warm, the head, throat and chest become extremely sensitive to cold, and hence all kinds of rheumatic and spasmodic affections arise as soon as the pampered parts come into contact with the cold air; for a body so heated must after all inhale the cold air and then a great variety of catarrhs ensue, sometimes in the nose, sometimes in the ears; now in the mouth, throat and wind-pipe, now in the lungs or stomach. And thus, in consequence of too much muffling up, people go on coughing and ailing and wretchedly suffer from cold feet and hands. The only cause of all this misery is the mania to live according to fashion. If the master of a house were to allow all ragamuffins (scamps and vagabonds) to enter his house, provide them with a com-

fortable fire and nurse them with great care, and then complain of having so many blackguards in his home, would people not say to him: "turn them out and you will have peace." The same must be done with the diseases we have ourselves called in by pampering the head, throat and chest.

Give then to the head a covering which, whilst it protects from the cold, lest it penetrate too keenly, yet wards it off but partly. Never wrap up your throat — be it with a cloth or otherwise — so as to exclude the air altogether; the throat particularly must be constantly braced by its contact with the air. The covering of the throat ought to be nothing, if I may say so, but the skirt of the general dress. Who covers his throat the least, allowing free access to the air, possesses the best protection against most throat affections and diseases. Fourty years ago, university students wore winter and summer so called students' caps and a small neck-tie, resembling a little ribbon, and they felt well and happy. Those who keep up the habit will escape many ills. Fourty or fifty years ago, women especially had such a simple head and throat dress that the present generation would do well to imitate their example as the best way of recovering lost health.

Many a reader will think and say: I also long to get rid of my infirmities which my way of dressing has caused; I will dress in exactly the simple manner you here advise and as did our ancestors. Gently! This is not done so easily nor so quickly as you imagine. The man who for a long time lodged and nursed a number of scamps, cannot turn them out all at once and with main force. He might, in so doing, expose himself to the danger of being thrown out himself. He must set about it with great prudence and foresight, if he wants to get rid of them. Nor is it possible to clear out the troublesome fellows called diseases and infirmities altogether by a rough treatment, it must be done with some forbearance and caution. The best course to be adopted for bracing the constitution and banishing the maladies caused by too much self-indulgence, will be indicated

in the second part of this book which treats of diseases and their cure.

The hands also must be kept exposed to the air in order to be hardened and enabled to perform their allotted task. In the performance of the most varied labours they have to endure the greatest changes of temperature. Sometimes they have to suffer bitter cold, sometimes extreme heat; now they are wet, now they are dry. This is specially the case with the female sex. The hardening of the hands is chiefly effected by the air through its change from cold to hot. In summer the hands get gradually accustomed to the heat, in autumn to the cold so as to endure the cold in winter quite as easily as they stand the heat in summer. But it must be observed that in very cold weather gloves ought to be worn, particularly when driving or when carrying something etc. For in the first case the body has no exercise of its own through which it could gain warmth; in the other, the hands being engaged in holding an object, can neither fully partake of the bodily exercise, nor fully share the warmth accruing from it.

Whilst writing on this subject, I cannot help placing the women as they were 40 or 50 years ago, as models before my readers. The sleeves of their skirts hardly reached the middle of the upper arm, and during their daily occupations the arms were exposed to wind and weather; only in winter they were protected by an upper garment with longer sleeves. Girls felt a certain pride when their arms showed firm muscles and were braced against every kind of weather. They had no lack of blood and never shivered with cold, and for all their avocations they possessed the necessary strength and power of endurance. But if in the present day we look at the excessive clothing of the arms, we need not wonder if they are shrivelled, feeble and highly sensitive to atmospheric changes. In their endeavour to do away with the best means of hardening, viz. the air, people have gone so far as to wear additional articles of clothing made of wool or fur, so called pulse-warmers, which like two sentinels, seem to thwart the passage of the air. By

such an unwise treatment innumerable slaves of fashion, both male and female, have made their arms very sensitive and liable to cramp and rheumatism; frequently enough their arms grow lean and in many cases they look as if filled with water rather than with solid flesh.

If a person hardened against the cold, whose face and throat, arms and hands are capable of resistance, is compared with an effeminate one who finds the seasons of spring and autumn too cold, and who is constantly lamenting and feels entirely helpless in winter, we easily see which of the two fares best. If people would earnestly try to do away with all pampering and practice the art of hardening themselves in the manner I have indicated, a general good state of health, greater strength and power of endurance would render life much pleasanter.

If, on the one hand, it is necessary to protect one's self against the cold by means of hardening, especially certain parts of the body, it is, on the other hand, no less necessary to give the body a suitable clothing in winter. Even the sparrow wears a winter coat in that season. Fifty or sixty years ago, hardly any shirts were known except those made of linen or cotton. Poor people wore rough linen shirts, which sometimes were not much thinner than the ticking cornsacks are made of. Such a shirt was not only very durable and cheap, but an exceedingly good protection against catching cold. They were so long that they covered both the upper part of the body and the thigh, and so wide as to make several folds when the upper garments were put on. The dress having the task to retain the heat of the body, such a shirt was particularly adapted to keep up a temperate air within its folds. The cold could not go through it. Over this shirt another garment was put as a safeguard against the cold, which, like the first, kept the heat in and afforded an additional protection. This second dress was likewise made of linen-cloth; but infirm and aged people generally wore in winter jackets knitted of wool or else made of flannel. Lastly, there was worn over all these the over-blouse (smockfrock) made of rough linen cloth or, when for workmen, of tick. Workmen's

trousers were almost exclusively made of linen or tick. Only few people wore drawers, and these also of linen. If, by rare exceptions, workmen wore wool-knitted drawers they put on over them trousers made of tick or coarse linen. Such clothing was rather warm, cheap and durable and in those days many people reached the age of 80. In the present generation their number has considerably decreased. The old way of clothing had besides the advantage of being a sort of brush promoting, by constant friction, the activity of the skin. The clothes for sundays and holidays were made either of wool or leather. In Suabia leather trousers were in general use. They were not dearer, lasted several years and afforded good protection from the cold. Cloth coats were also commonly worn on sundays and holidays at least by the male sex, and as cloth at that time was much better than it is now, many a farmer wore his sunday coat for 10, nay 20 years. How much cheaper therefore was clothing at that time than it is now! Women thought it of great advantage to wear a woolen or cotton dress over their linen skirt, whereby the body had indeed a capital protection against the inroads of the cold. The upper-garments of country-women were generally made of some strong cotton material. Fourty years ago, cotton shirts came into use, but did not give much satisfaction. for the winter-season, country-people thought them too cold. It was also urged against them that they stick to the skin when the body is in a state of perspiration, and thereby cause sensations of cold and discomfort; that, when having become damp by perspiration, they do not dry so quickly as linen shirts; and lastly that they become sooner soiled and dirt sticks more closely to them than to linen ones. Hence cotton shirts did not become popular; but the cotton upper-garments were greatly liked. Now-a-days it has become the fashion to wear neither cotton nor linen shirts next to the skin, but if possible to shroud the whole body in a wool-skin. Not only woolen shirts, but also tightly fitting woolen drawers and other woolen articles of dress are to cover the body.

You will be curious to know, dear reader, what I think of this fashion. Here is my answer: I have never meddled with fashion. Having sprung myself from the poorest class, I remain faithful to what is simple, and do not care in the least as to how other people dress. But I will state what experience has taught me about the value of woolen shirts, drawers and so on. Crowds of people have come to me who were troubled in all parts of the body with rheumatism and cramp. As a rule, I found that they had been in the habit of wearing woolen shirts. The same symptoms appeared in those who complained of cold feet and congestions to the head. Only two men who were thoroughly rheumatic, answered my question: "do you wear woolen shirts?" with: "No, linen shirts, but only for the last four weeks." Among country-folks who work hard, perspire much, are naturally strong and hardy, rheumatic affections and cramps etc., were in former times seldom heard of; but now that fashion-hunters are so numerous, such diseases are very numerous too. And yet I do not remember that a single one of my many patients afflicted with cramp and rheumatism had constantly worn a linen shirt. Formerly hysteria was almost exclusively the inheritance of the female sex; but this year I have been assured by a medical man, that a good many male persons too are hysterical. I will not exactly attribute everything to the wool-shirt and clothing; but experience has proved to me that in most cases it was the cause of some complaint. But how can a bad state of health be occasioned by wearing woolen clothes? In this way. The wool lies close to the skin and develops much more heat than linen, and the material of this heat being supplied by the body, the latter has to pay the cost thereof. When the woolen shirt is thoroughly warmed, the heat, thus increased, radiates in an outward direction whereby a greater expenditure takes place for which nature has likewise to furnish the material. Again, when in bed, the body lies under one or several woolen blankets, the heat is still more increased at the expense of the body which becomes very sensitive to cold because of its being over-indulged and weakened by the withdraw-

al of so much natural heat. For this reason the cold easily produces rheumatic and spasmodic conditions either through the rapid transition of the outside air into the warm room, or vice versa. This is especially the case at night when the blanket does not cover the whole body, or when an arm or foot remains, even for a short time, exposed to the air. In that way many people, instead of finding rest and strength in the night, get a good attack of rheumatism in the arm, neck, shoulders or some other part of the body.

It may perhaps be asked why no thin linen should be used, and what disadvantage that kind of linen has. My answer is this: Thin linen can prevent the escape of the heat only in a small measure, it may be likened to a thin wall which is not capable either of retaining the heat or keeping off the cold. The body is not by any means sufficiently protected by the thin linen shirt. Besides, when one gets into perspiration, the fine shirt is soon wet through and adheres to the body, and that is the reason why the drying process is so slow. For the skin, as every body knows, effects the evaporation through the pores. The evaporated moisture has to dry on the skin and in the shirt; a rough linen shirt is therefore a capital means for absorbing this evaporation and rubbing off the residuum of the dried-up fluid from the skin, so that in a certain sense it does the service of a brush, as I said before. The coarse linen not only absorbs much, but the moisture dries quickly in it. Besides, a whole mass of small scales go constantly off through a rough shirt, and this is therefore an excellent means of cleansing the skin. The wearer of a woolen shirt will say: "I wear a woolen shirt precisely because it absorbs so much perspiration and does not make me feel the wet on the skin." Granted; but does this moisture dry as quickly in the woolen shirt as it does in the linen? Is the skin in your case kept as dry and clean as it is with the use of linen shirts? Just take a woolen shirt and a linen one, dip them both into water, hang them up side by side in the air, and notice the time it takes them to dry thoroughly. You will find that the woolen shirt

requires a much longer time to dry than the linen one. If the air rids the woolen shirt from its moisture so very slowly, will the latter disappear more quickly when the shirt is worn under the clothes? There can be no doubt that, although we may not feel the moisture so much by wearing a woolen shirt, the skin gathers under it a crust of moist grease which does not so easily dry nor rub off as it does by the use of a coarse linen shirt. Besides, perspiration imparts to the woolen shirt a very offensive smell. And in order to realize how difficult it is to remove the dirty stains from the woolen shirt, think only of the old machines which were used by the so-called fullers for cleaning the wool. I am convinced that few woolen shirts entirely lose the dirt they have sucked in from the human body. And if we turn our attention to the origin of linen and wool, we shall get an other evidence that the former ought to be preferred to the latter. Linen is manufactured out of the fibres of a plant that grows in the open air, under the rays of the sun. The wool, on the other hand, grows on the skin of animals and chiefly draws its nourishment from animal fat. There is a saying: Every flock has some scab-by sheep with an infectious disease. Who then will maintain that no element of disease ever penetrates into the wool? But if this does occur, something not exactly conducive to good health may easily enter, through the woolen shirt, into the human body. I never as yet saw or heard that for the cure of sores and wounds doctors use threads of wool for lint, they invariably take linen fibres. And why? As far as I am concerned, every one may wear what he likes; in writing this book, I am not prompted by any business interest or any other personal advantage. I speak without prejudice, I am urged on by the conviction I derive from a large experience. To those who care for my advice, I say: Wear on the skin a shirt of rather coarse linen; it retains the heat emitted by the body, keeps the skin in activity and is easily cleaned — it is indeed a clean wearing. But if any one says, a woolen shirt may be worn three, nay six weeks, as is often done, without being washed, I reply: a linen

shirt may be worn equally long, but then it shows the dirt much more than a woolen one. Yet even the latter, after having been worn only for a fortnight, is no longer an article of daintiness.

It must be observed, however, that, what I said here about the woolen shirts, chiefly refers to such only as are light and thin; it is otherwise with those that are wide and coarse. By wearing these, the skin is cleansed by friction, and the outside air is easily conveyed to the body.

Whereas formerly ticking was generally used for workmen's trousers on account of its durability, warmth and cheapness, that article has now almost entirely fallen out of use, and wool has taken its place. Here I should like to point out in a special manner how uncommonly cheap was the working-dress in former times in comparison to the one now in use. A pair of tick-trousers for a workman, ready-made, cost one florin; the price of woolen trousers every one knows. How cheap also was the coarse linen shirt, how expensive, on the contrary, are the woolen shirts! And so it was with all other articles of dress formerly worn; they were much cheaper than those which people wear now-a-days. Once I was asked whether I recommended or condemned leather-trousers. My answer was: Leather-trousers are still worn as they once were in many parts of the country; they keep warm in winter, especially when made of deer-skin or stronger leather, besides they last very long. If worn on sundays or holidays only, they will remain in prime condition for 10 or 20 years, and although they are rather expensive when first bought, they nevertheless must be considered the cheapest trousers by reason of their durability. One thing however must be observed which is of great importance; if the leather-trousers encase the body too closely, they check evaporation, and then we have the same results as with waterproof-coverings; moreover, checked perspiration frequently causes stoppages in the circulation of the blood which are invariably attended with diseases. As leather-trousers have the reputation of being an excellent protection from the

cold in winter, so also are they generally acknowledged not to be excessively hot in summer, but rather cooling as they shut out the heat. Besides, people are at liberty to choose thinner and lighter trousers for summer, just as birds wear a thinner feather-coat in that season.

I have often been asked what I think of drawers, whether they are to be recommended, and if so, what sort of drawers? That they are unnecessary in summer is quite certain; cloth-trousers give heat enough, and whoever does not receive proper warmth through them in summer, will not derive any benefit from drawers either. Cloth-trousers however, must never be too tight-fitting. As to woolen drawers, I can say from experience that many people came to me who wore under their cloth-trousers two or even three pairs of drawers at once, and nevertheless complained of not feeling sufficiently warm, of having constantly shivering-fits, even in hot rooms. If it is very cold in winter and simple cloth-trousers are not found sufficient, I recommend linen-drawers for the same reasons I gave above when speaking of shirts. The lower part of the body becomes so enervated by woolen drawers that the cold air and in general any lower temperature easily produces articular rheumatism and cramp, and then, as everybody knows, there is an end of all comfort. I am very glad that I am not obliged to wear them. Apart from the nuisance of having one's thighs and legs stuck in a sort of strait-jacket, they lose the chance of becoming hardy and are more susceptible of rheumatism. The air easily penetrates into wide trousers and diminishes natural warmth, thus giving the legs more temperate, milder warmth. Such is my opinion about these articles of clothing. However, everybody may do as he likes when he selects his clothes.

Protection of the Feet from Cold.

If it is of the utmost importance that head, throat and hands should be exposed to, and hardened by the air, it is no less necessary for the feet. These have the particular disadvantage not only of moving in the cold

air, but also on the cold soil, thus enduring redoubled cold. And as in general all things lead upwards, even the smoke which proceeds from the fire, so also does the blood flow upwards into the chest and head, so that the feet are apt to become impoverished and sometimes entirely bloodless. And yet the blood must deal out heat to the feet too. It may therefore be said: You will have as much heat in the feet as you have blood in them, and vice versa — the colder your feet are, the less blood there is in them. Hence the fundamental principle: The more your feet are hardened, the better you will feel, because they will then be rich in blood and warmth in the same proportion; and the more tender your feet are, the worse you will feel, because blood and heat withdraw at the same rate the feet are pampered.

It is therefore important to know how the feet can be hardened. As the face cannot be made hardy by a warm stove, but by allowing the air to have free access to it, so also must the feet be hardened by keeping them freely exposed to the air. Those who do this frequently in summer, will find that their feet can stand all changes of the weather. Such people will not be very much molested in winter, especially if they strive to remain hardy in winter by due exercise, and do not enervate their feet by all kinds of superfluous protectives. Amongst the means of shielding the feet from the inclemency of the weather, stockings take the first place; they are in general use. The best stockings would certainly be those knitted with thick linen-thread, as being best suited to keep up natural heat. Sheep's-wool can be used much better for stockings than for shirts or drawers because the air does not admit too great a development of heat in the feet. The second protection consists in shoes or boots. The choice is easily made here, because good leather affords the best protection against the cold, and keeps off the wet besides; for nothing is more dangerous and injurious than getting wet feet. However, neither shoes nor stockings ought to be tight; for the heat of the feet increases in proportion as the air gets between the skin and the stockings. There must be, therefore,

a space filled with air between the shoes and stockings so that a pleasant warmth may be developed there and the feet feel comfortable. But when the stockings encompass the foot very closely and the shoes are so small and tight that they are more like a crippling-machine than a medium for producing and retaining heat, the blood cannot generate proper warmth, the outside cold comes in more readily, the blood ill-used in this manner, withdraws to the upper parts of the body, and the poor man's feet are cold in consequence. The retiring blood is the cause of many evils; if it goes to the head, it produces head-ache; if it enters the chest, or gathers in the abdomen, it is sure to cause all kinds of disorders in those parts. The worst of it is that, when the blood gushes into inner parts and tarries there, a fullness of blood arises which prevents the formation of new blood. Hence arises anaemia, as is proved by thousands of instances. How many people cripple their toes by wearing tight boots! Sooner or later they will have to suffer heavily for their vanity. It must also be mentioned that, the feet being thus squeezed in, the blood can hardly penetrate into the extremities; and the blood being impeded in its return, gives rise to stoppages and even sometimes malignant sores. Moreover, from friction in too tight boots even decomposition of the blood may ensue, as I have myself witnessed in several cases. I am at a loss to understand how there can be people wishing to have the organs, which God created, made in a different manner from what He made them.

As walking bare-foot is such an excellent means of hardening the feet, they are fortunate indeed who by virtue of their calling frequently walk bare-footed in summer, as our country-people do, because they improve their health by it. But it must not be thought that those who cannot walk bare-footed like country-folks at their work, may not also take care of their feet in a similar manner. Is it disgraceful to walk a few minutes without shoes and stockings in summer in one's garden or in the open fields, or to do so on wet stones in one's house? And may we not bare-footed take a walk in our

bed-rooms for some minutes before going to bed, in order to let the air act freely on the skin, so that the blood is carried downwards and the feet become hardened? If we do this, little trifles will no longer occasion disagreeable fits of cold. And if in addition to it, we were to dip our feet sometimes into cold water to increase the warmth in them and to harden them still more, would that be too much trouble in comparison to the good we should derive from it for our health? And is it not also very unpleasant to have cold feet all day long, and to be obliged to bury them as often as possible in thick felt-shoes, which perhaps must be warmed first, in order to banish the cold from the feet? But we are sure to be plagued with such an evil, if we pamper our feet instead of hardening them in the manner indicated, and having them by this means continually and properly warmed.

I do not believe there would be people with sweating feet, if the latter were rationally hardened, nor do I think that gout could exist along with properly hardened feet. We are generally inclined to make a laughing-stock of those who suffer from that painful complaint, because we are somehow convinced that self-indulgence is at the root of it. I must not omit to mention that slippers of woolen stuff or fur are specially calculated to foster enervation and cannot be condemned enough. The cause of it is evident from what I have just said. Quite ruinous to the constitution is the habit of warming the bed before retiring to rest, but of this I shall say more later on. To preserve one's happiness, health and life as long as possible, it is absolutely necessary to brace one's feet in a rational way.

Fifty or sixty years ago, nearly all country-people walked bare-footed in summer. I did it myself until I was twenty-two. As soon as the snow began to melt in spring, people commenced walking with naked feet till October or November. And how hardy the feet were then! And as for the other articles of dress, people did not concern themselves much about fashion, the whole body was hardened. Little or nothing was known of the many di-

seases of children which now-a-days claim so many young lives. Nor did I ever hear that our peasants suffered from articular rheumatism or convulsions. But in our modern time people begin to consider the fashion for their children even before they are out of their cradles, and up to an advanced age everybody is bent upon following it at least to a certain extent.

Absurd Fashions in Dress.

Women wore and still wear three, even four plaited dresses and notwithstanding this, they must needs wear woolen under-garments. And yet, this is a chief means whereby a pampered constitution and many infirmities and diseases are brought about. The air is, as much as possible, shut out and thus the skin enervated. If women value life and health, and wish to possess full, enduring strength for their avocations, they must endeavour to harden their bodies, particularly their feet.

Another evil, which was formerly only found in towns, is now also spreading in the country. I mean lacing. This fashion became more general towards the middle of this century, and at that time the public papers reported many cases of death resulting from that bad habit. It is horrible that the spirit of fashion should turn even against Almighty God and desire to give to the human body another shape than it has received from its Creator; it is contemptible indeed to follow this spirit of fashion. Who has ears to hear, let him hear! I know that fashion-journalists and foolish vain women will laugh at me and turn my words into ridicule. But how differently they talk when they have destroyed their health by their folly. Many mothers have come to me afflicted with all kinds of woes, and I showed them — and they confessed it themselves — that all their misery arose simply from their worship of fashion and the spirit of the time. Sensible people opposed it already at the time of its introduction and periodicals published articles to prove that the lacing-mania stunted a great part of the body. Wearing tight garters produces swellings of the veins (varices) of the calves because they check the

circulation of the blood. An enlarged throat is not seldom the consequence of a tight shirt-collar or neck-tie; it therefore stands to reason that the irrational custom of wearing tight stays interferes with the circulation and becomes the source of many evils.

Once a mother came to me in despair, bitterly complaining of having had four still-born children within six years, and the cause of it, she said, had been her doing homage to the fashion of strait-lacing from her childhood to her wedding-day, so that her body had become narrowed and all chances were now gone of seeing her condition changed. I wish people would oftener visit houses where a death has occurred, and there see how corpses are laid, without any strait-lacing, in simple winding-sheets, and how fashion stops there, they would then proceed with greater prudence, and not imitate every folly. Mothers who ought to have an eye on their daughters and give them a proper training for their vocation, must not allow them to follow so injurious a fashion; if they did their duty, they would not have afterwards to complain of their daughters' follies.

It is further a bad habit not to clothe the body in a uniform manner. Whereas formerly women adopted the ridiculous fashion of the crinoline, they now wear a camel's hump on the lower part of the back on which a couple of monkeys might find a comfortable resting-place. Is perhaps this voluminous pad intended to foster over-due heat in the respective region of the body thus to favour the troublesome hemorrhoids? Forsooth, if so, the fashion is admirably well devised. If by a preacher such a folly were made the subject of a discourse from the pulpit, not, as might be expected, with a view to warn people against it, but, — what is scarcely conceivable — to advocate or recommend its introduction, not only would the strange counsel be set at naught, but the speaker would be considered a down-right mad-man; — and deservedly so. But because the mad spirit of fashion teaches it in periodicals and pictures, the fair sex devoutly listen to it and carry out its behest with the greatest punctuality. I believe that it is one of the first

duties of man — as regards his health — to wear his clothes in such a way as to have them nowhere tight and laced; for the young are thereby checked in their development and grown-up people hindered in the performance of their professional duties. All clothes we wear ought to be supported by the shoulders and so far only sit close to the body as not to impede walking and working. Here I must particularly caution people against the bad habit of squeezing the throat in tight shirt-or other collars. By this habit the organs of speech undergo an injurious pressure which they cannot stand in the long run. The blood is hindered in its circulation, stoppages occur in it, the organs of speech are weakened and often totally ruined. A sad experience has taught me that it is in many cases very difficult, even down-right impossible, to cure diseases and infirmities that have been engendered in that way.

I think I have now stated every thing necessary about clothing, as far as it is to serve as a protection from cold; but I once more remind my readers of the example set before us how our Creator provides for the birds in the air and the animals of the field. As the sparrow receives from Him his coat, one for summer and another for winter, so also ought man to provide himself with clothes suited to the season, lighter ones for summer, thicker and warmer ones for winter.

Protection from the Heat.

In the preceding pages heat and cold have been likened to two giants against which it is necessary to shield one's self.

How it is possible to guard against the evil influences of cold has already been stated. Now I shall say in what manner we may protect ourselves against the heat, as the latter may do quite as much mischief as the cold. Just as man ought to protect himself from cold by hardening as well as by his clothing, so also must he, by the same means, render heat bearable.

Without going wrong we may assert that those who are braced against the cold, and therefore able to stand it

well, need not be afraid of the heat; for to be capable of bearing heat as well as cold is a thing innate to the human body. In the process of hardening the body against the heat, the free fresh air again plays a principal part. In autumn the heat decreases and the air is getting colder, but with the return of spring the atmosphere gets warmer again and begins to harden the body against the heat. Now, those who do not withdraw themselves from the hardening effects of the air, will be able to stand the mid-summer heat quite as well as the cold in winter. By means of the open air a gradual transition from cold to hot is thus prepared, and those who do not improve the occasion will one day feel the bad consequences of their neglect.

But not only by the gradual fall and rise of the temperature that take place in autumn and spring, is man to be enabled to bear the winter cold and the summer heat; the variations in the temperature by day and night, in the morning, at noon and in the evening are likewise intended to promote the hardening of his body against the sudden changes of the air. For this reason country-people who, in the morning, mid-day and evening, do their work in the open air in the same clothes, can stand heat and cold without the slightest injury. Very different is the case of the recluse who cuts himself from the free air as much as he can. He will always first peep out of the window to see whether he had not better put on a warmer dress before venturing out of doors. He can as little endure the heat in summer as he does the cold in winter; he feels rather languid and poorly, sometimes even ill in extreme heat. Let therefore every one be careful to become hardened by fresh air in order to be protected from the injurious effects of cold and heat.

The following example will show how bad it is to expose one's self to the heat without being properly enured to it.

A girl who had spent a year in a boarding-school was about to return home on a very hot day. She had to walk a distance of 22 miles, and besides to carry her

travelling bag. But before she had accomplished half her journey, she was overpowered by the heat. When she was picked up on the road, her mind was wandering, and 18 hours later she expired. To a country-man or a peasant-girl the heat under similar circumstances would have done no harm; but the school-girl had been too much pampered, and could not bear it.

The second means of making the heat more bearable, are suitable clothes. Whilst in winter we wear thicker, warmer clothes to protect ourselves from cold, it becomes necessary in summer to put on lighter suits. My special advice is, never to wear three or four dresses over each other, as too warm a stratum of air is sure to be developed between them. Do we not in summer cover our heads with a light hat for the purpose of allowing the air to get in better and the evaporation to go off more easily? In like manner will the heat also more readily stream out of the whole body through thinner clothes which, besides, sufficiently prevent injurious effects from the rays of the sun. Lastly clothes must not fit too tightly in order to allow the air to have a moderating action on the heat of the body.

The third means of protection against the heat is cold water. It quickly takes away all excessive warmth and reduces the temperature of our system to a normal condition and hardens the body besides. When, in hot summer, people have worked all day long in the open air, how hot they feel at night! The cool air of the evening, it is true, takes away some portion of it, but there remains too much of it nevertheless. And if a man works in the summer-heat for two or three days in succession, the unusual heat of his body will increase more and more every day, an inconvenience which can be remedied by the application of cold water.

I knew a farm-labourer who used to stand every evening for several minutes in a brook near his cottage, and there to wash his hands and face. "The brooklet", said he to me, "takes away all fatigue from my limbs; it makes me feel fresh and gay again." That man acted very rationally, and country-people would do well to

follow his example. They would then sleep much better at night and resume their work in the morning greatly refreshed. The same man would also often lead his horses into the brook in the evening to be cooled and invigorated. The animals soon perceived that the water did them good, and when let out of the stable, they would galop to the brook of their own accord.

I myself used once to ride a horse into a brook. He lay down in the middle of it to roll in the water without asking his rider whether that was right or wrong. In time it became a habit with him, whence nobody would ride him into the water any more.

Would that all country-people made frequent use of the wholesome water, as formerly so many did. There are but few who still do so. Horses likewise are now-a-days led into water but rarely. If my will were law, a little bath-house for work-people would be erected in every place where there is a brook. I am sure, such an establishment would do a great deal of good. How beneficial to the constitution would it be, if in a season of hot weather the body were rid every evening of the excessive heat, and thus the injurious increase of the latter prevented by a cold bath! For this reason alone every one ought to be anxious to get frequent bathing-opportunities.

Chapter V.

Work, Exercise and Rest.

Stagnant water soon becomes putrid; a plough which is not used is soon rusty; a machine which remains long exposed to the weather without being worked will before long refuse its service, and finally become rickety and fall to pieces. Exactly the same happens to the human body. Is it not like a machine so delicate and artificial that God alone in His wisdom could have devised and constructed it? It is generally called the master-piece of creation. This artificial machine, which is both the abode and instrument of the human mind,

must likewise remain in constant activity. It is kept going even when the day's work is over and the time of rest has set in. Moreover the Creator himself demands work from man. To the first human creature on earth he has spoken the words: "Thou shalt eat thy bread in the sweat of thy brow." To this divine command the whole economy of Creation corresponds. Whoever wishes to obtain anything in the world must try to get it by work; without the latter he can obtain nothing. By work strength increases, and the stronger a man is, the more he may count on good health and power of endurance. Therefore by far the happiest people are unquestionably the cultivators of the soil. Would that they appreciated their lot better! They work in the bright sun-light; they enjoy the best air, and by their labour their physical strength is kept up and increased. But the healthier and stronger the human body is, the fresher and the more productive the mind will be. If country-people live rationally without ruining their constitution by a sort of reckless steeple-chase, they are the healthiest of men and reach the greatest age. I need not then give our farmers any other advice than this: lead a life agreeable to reason; value the advantage of being able to accomplish your day's work in the light of the sun; do not yourself spoil the air you are allowed to breathe, and do not wantonly tresspass against your body by exacting more from it than it can do. In short: do not act irrationally towards your own self.

The next place after farming people I may assign to the artisans, at least to those amongst them, whose professional work is fitted to preserve and increase strength. Happy indeed are they, if at their work they enjoy both the bright day-light and a wholesome air! Less favoured are those tradespeople whose occupations tax the bodily strength in a less degree. Their physical powers will never fully develop. Too light an occupation is not good for man, especially in youth. A young man, it is true, must not be overworked, but neither ought he to grow up under too light a work. How muscular

power may be developed by practice will be seen from the following instance.

A young fellow of eighteen wanted to train his little finger with a view to try how far he might force it by lifting with it every day a heavier load. Through the whole season of a summer this lad was employed as a mason's boy. He started with two bricks tied together with a string, the weight of which was ten pounds. Day after day he added a small portion to the parcel, and raised the weight thus obtained several times during the day. This practice he continued for about five months, and how far, do you think, did he advance? He was at last capable of lifting one hundred weight with his little finger. I should scarcely believe it myself and rather think I had been imposed upon, if I had not known the young fellow myself. I may add, that through this heavy work his whole body gained a good deal of lasting strength. A tailor or painter would never obtain such results, because the nature of their occupations does not increase their physical powers. It is a matter of regret for me, that people do so little to augment and keep up their bodily strength; either they do not care about it at all, or they go about it in a very irrational manner so that their energies are either never raised or altogether destroyed by over-exertion.

Here is an instance showing how favourably a rational exertion acts upon the body. Weavers in the country, as a rule, work only in winter at their trade, in summer they are engaged in agricultural labour. The harm they do to themselves in winter by working in a musty air and dim light, and what they lose in strength by this occupation, they make up for in summer by working in the open air, in bright sun-light and a healthy atmosphere. By this change of occupation weavers in the country keep up their health. Worse however is the lot of weavers and such-like handicraftsmen in towns who work without a good light and a pure air, and lack that kind of exercise which increases muscular strength. Beside the occupation I have mentioned, there are a great many others that are not conducive to the

preservation of perfect health and strength. Who does not believe me, let him place a large number of shoemakers, tailors, copying-clerks etc. by the side of an equal number of wood-cutters and carpenters, and he will see how different their respective tests of strength are.

When therefore certain classes of people by reason of their occupation have no favourable opportunity of keeping up and increasing their strength, it becomes necessary that their energies should, at least from time to time, be exercised by no matter what occupation, and that all parts of the body should be put in activity, lest foul matter gather in various parts and the whole system turn sloughy as water does when stagnant.

Another class of men have too heavy work, their physical powers are taxed beyond what is due; moreover, these people almost invariably lack the proper light and healthy air for their labour. For such it becomes a chief and most sacred duty — as much and as often as they can — to breathe a pure and salubrious air, and to observe the greatest care in their diet, eating nothing but wholesome and nourishing food that gives them the greatest possible power of endurance for their heavy labours. If they neglect this precaution, the artificial machine of the human body will prematurely wear out, and ere the hour appointed by his Creator has come, the poor man will have reached the end of his task on earth. I pity the miner and the factory-man, but they are doubly to be pitied, if they themselves fail to do their own part towards the preservation of their health. In the chapter on food I shall give the necessary instructions for the preparation of healthy and nourishing food.

For such people water would be an effective auxiliary to strengthen their constitution and keep up their energies, as it would also expel the unhealthy elements that have found their way into the system from want of air and light. Some people may ask: "What can and shall I do? Early in the morning I must go to my work, the whole day I am rivetted to it, and when evening comes, I long for rest, and with all that I scar-

cely earn enough for my support." My advice, the soundness of which I have tested by my own experience, and which, as a friend and well-wisher, I give to all workmen of this class, — is this: You have water, it does not cost you anything, at all events not much. Provide yourselves with a very simple wooden bathing-tub, and fill it in the evening with water; in the morning step into that water, stop in it for half a minute, dress quickly without drying yourselves, and then go to your work. From such a bath the body derives much strength. In the evening, when you come home from your work, tired and exhausted, and the body is hot and weakened, move about in the bathing-tub from 2 to 5 minutes, or stand in it quietly, and you will have done a great deal of good to your body. Heat and fatigue will quit, and freshness and strength return. But if you want to make the thing perfect, have a few buckets of water poured over you; by such a douche the upper part of the body, which harbours the noble organs of life and health, will become invigorated and refreshed. When heat and fatigue are thus led out of your limbs, the night's rest will indeed refresh and comfort you, and you will awake next morning far more strengthened for the new day's work than you would be without that application. For a change you may take a sitting-bath of one minute's duration; you may also take it in the night after the first sleep, such a simple application will likewise have a wholesome effect. If you are very poor and have no bathing-tub, I advise you to walk with bare feet in the evening, say from 5 to 15 minutes, on a cold floor or wet stones. You will thus draw much fatigue out of the body; the blood will be conducted from the head and upper part of the body into the feet; the head will be relieved and your whole temper will become more cheerful. But here is another advice for you. If you have one or two pints of water at your command, you can sufficiently wash your tired body with it. You may do this in the night when you awake, or in the morning when you get up, or at night when going to bed. The latter time is not good for all, as it does not always

agree with every one, and I say therefore: try it first and see whether it answers. If all people would take this simple, well-meant advice to heart, they would be able to discharge their professional duties with more ease and pleasure, and their hard lot would considerably be lightened. They might at least make the trial, and to those who will make it with due discretion, I can give the most solemn assurance that they will never repent of it.

Now, some one of my readers might be inclined to say: After having been perspiring a great deal during the day, I come home in the evening bathed in perspiration; how then can I venture to take a cold bath? Have I not been told in school that we ought to avoid cold water when in a state of perspiration? — Never mind, my friend; this opinion is only one amongst many rampant errors. When a house is on fire, people try to put the fire out. Upon my word, I should not give you the advice to use water whilst you perspire, if it were at all injurious. Force yourself once or twice, and you will agree with me that the warning you formerly heard is simply foolish. Of one thing only you must be careful; it is this: If you are in a state of profuse perspiration, undress quickly, enter the water only up to the waist, wash the upper part of the body as fast as you can, jump quickly out again, and do not rub yourself dry, except your neck, face, hands and whatever parts are exposed to the air, and then put on your clothes quickly. If you wish thoroughly to convince yourself that the whole process is harmless, feel your pulse before, during and after the bath, and you will not find the least excitement in your system; on the contrary, you will notice the soothing effect of the bath on your pulse and breath.

Another class of men are mentally overworked, and not unfrequently to such a degree, that the day does not suffice for their task, and part of the night is made use of as well. A great many of these people are exclusively engaged in scientific pursuits. They spend the whole day on their work. They may for a long time preserve their health and strength, make the most splendid

progress in their studies, and by degrees gather a rich harvest of knowledge. They proceed very much like a farmer who leads an active and sober life, makes a good use of his time and little by little acquires wealth. But the farmer, after having become rich, has remained healthy and strong, and the profits he realized have done him no injury, because he has become invigorated by the constant exercise of his physical powers. Not so with literary men. Their bodily strength is not increased by their occupations, and therefore declines in course of time. Moreover the continual strain on the mind injures the organs of the body. As more blood flows to any strained part of the body, so also is it drawn in excess to the head by continual mental efforts. By this disturbance and thanks to a sedentary mode of life, the rest of the organs are impaired in their growth. And thus the literary man has two fires in his body: the strain of his mental work and the overmuch of blood in his head. This continual heat necessarily preys upon nature, as fire does upon wood. Besides, many parts of his body remain most of the time inactive. Now and then the feet carry the body from one place to another, then they are again in a state of rest, and by degrees his legs flag. The head is made hot by the blood, but the feet remain cold. All this necessarily causes disorder in the circulation of the blood. Through the inactivity which exists in most parts of the body, the blood is not made to move with proper regularity, and obstructions occur in the abdomen. The principal veins are filled with too much blood, so that enlargements, varices, are formed, especially in the gut, which are called hemorrhoids. Such derangements and the unequal heat caused by the irregular circulation of the blood, act most powerfully on the whole system, and give rise to all kinds of diseased conditions for which we scarcely can find names enough, so that it may be said in all truth: Man, so rich in knowledge, has also become rich in diseases, but poor in health and physical strength. And what are the sad consequences of such maladies? In many cases the blood-vessels in the head can no longer keep the blood in;

by a trifling cause, sometimes without such, the structure of the veins having become weakened by undue pressure, gives way and bursts, the blood rushes into the brain, and the precious life with all its knowledge, acquired with so much trouble, is gone!

Some of these men escape such a sad doom. But with them the heart in its action is overtaxed by the irregular circulation of the blood, and hence it shares the fate of a wanderer on the high-road who, suddenly bereft of his strength, breaks down exhausted. The tired heart ceases to beat. Once admitted that human nature resembles a machine, I may ask: What will become of the machine which is not frequently oiled, which in its working daily accumulates much dust and dirt and is never thoroughly cleansed? Will it not one day, perhaps when in full activity, suddenly stop or collapse and refuse further service? So it will happen to many who do not keep up the needful bodily activity. In all parts of the body waste matter is deposited and causes ravages in the inner organs. If the interior of such a body could be seen, we should exclaim: here destruction is going on. The body breaks down in consequence, and then people say, he or she has had a stroke. Like these life-destroyers, a great many diseases might be mentioned of which the chief cause must be attributed to the physical powers not being sufficiently exercised. For from such a want of exercise arise all possible disorders until some fatal evil puts an end to life itself. To this class of men belong not only students but all those who are chiefly engaged in mental work, whose physical powers not being strengthened by their professional employment become gradually more and more enfeebled. And when any part of the body loses its vitality, disorganisation of the system sets in, spreading more every day, until at last the whole body becomes incapable of sustaining life.

Officials, those especially who have their vocation much at heart, are mentally occupied from morning till night; they overwork some of their organs either by thinking or talking. In most cases their offices are badly

lighted, particularly if they are not on the sun-side. Besides they frequently lack pure, healthy air. Even if nobody smoked in those apartments, the breathing of several people in one room renders the air bad enough. The walls too contribute to it, if they are damp and emit a musty smell, and so do many articles of furniture in such offices. Must not the body be weakened through the inhalation of so many unhealthy effluvia? In addition to all this, the physical powers are not exercised by any heavy labour, on the contrary, everything tends to weaken them. In this case too we have reason to expect that the machine of the human body will stop its work too soon. How hard it is then for the mind, bent upon continuing its professional pursuits as long as possible, to witness the constant decline of the physical powers! Now it is the hand which refuses its services for writing, now congestions make thinking almost impossible, now the legs will no longer carry the body etc. It must be bitter indeed to have this sickliness constantly before one's eye, and to be unable to shake it off.

The same thing is experienced by those who are engaged in teaching. Their mind never gets rest, certain parts of the body, for instance the organs of speech, are likewise almost constantly in activity, but there is no corresponding exercise of the physical energies.

Is it possible to counteract such an evil? How can so many diseases be prevented by which the life of professional men, hard enough by itself, is made so very bitter? Various means, it is true, may be recommended; yet there are two which outstrip all the rest: first of all, the exercise of the muscular powers, and secondly the use of water. How they may best be put into practice will be shown in the following pages.

Walking, Physical Work, Indoor-Gymnastics.

Many people believe that by taking a walk from time to time or even regularly, they have done enough towards the preservation and growth of their bodily strength; but I maintain that it is by no means enough. Walking is for the legs and feet a mere practice in

carrying a weight. The abdominal organs remain rather inactive, that is to say, the activity into which they are put by walking is hardly greater than in a state of rest. Breathing is a little stronger, and the action of the heart and lungs is somewhat greater; but the other organs remain inactive, and walking, I suppose, will thus be of less advantage to the body than it is to the mind which is refreshed by the sight of beautiful nature. It is true, the body enjoys better air during a walk, but as the other organs remain more or less inactive, and retain all morbid matter deposited in them, a mere walk does not do much to counteract further accumulation of such matters. Here is an illustration in point. When going into my garden in the month of May, I saw great quantities of cock-chafers on the young trees. I gave the trees a good shaking so that all the chafers fell to the ground, and so the trees escaped the devastation these bugs would have caused. Had I simply uplifted the trees — if such a thing were possible — and carried them about walking in the garden, the chafers would have been able to go on with their mischief. Just so with the human organism in which all kinds of matters are deposited. A walk cannot dislodge them; to effect this, a stronger exertion is required, such as is made in performing a regular heavy work.

What I said about walking has only reference to that kind of promenading which is usual among people. But there are such walks which undoubtedly contribute very much towards raising the strength of the body and invigorating health. Such is the case when people walk briskly and possibly on an uphill-road or any other road causing fatigue. It is greatly to be recommended on such walks that the body, the posture of which, when at work, is only too often a stooping one, should be kept upright and the chest thrown out. For the organs at those parts it is particularly good, if the hands are laid together in the middle of one's back, or better still, if the walking-stick is held across the shoulder-blades on a level with the shoulders and then grasped at its ends by the hands. If opportunity offers, one may also now and then

take a jump over a ditch or make any other muscular exertion. But one must be careful to put in motion not only the legs but also the other parts of the body. I knew two gentlemen who used to go every day into a wood and make various exercises there in order to put in motion and strengthen all parts of the body, and this had a most beneficent influence on their health.

How invigorating walks of that description are for the human frame, is seen among others by the marches of our soldiers who have often to walk great distances at a pace which requires much muscular exertion, and burdened with acoutrements and arms. If the strength of the men is not thereby overtaxed, such marches are very salutary exercises.

I must here remind my readers that it is advisable, when walking, to keep one's mouth shut and to breathe through the nose only, especially up-hill, but if it should become necessary to draw a deep breath, one should stop first and then take several times a good strong breath.

Certain gymnastics of the lungs may be combined with your walks. Stop on the way for a few minutes, and fetching deep breath, inhale slowly the fresh air, keep it in the lungs for a while and then exhale it slowly again. The best place to do this is a wood, especially a pine-wood. At first practice the lung-gymnastics only twice or three times in succession and do not by any means over-exert yourself; by and by you may repeat it oftener. I recommend this exercise especially to such people who have weak lungs as well as to those who, by their duties, are obliged to speak a great deal. As to the effects of these lung-gymnastics, all foul air is thereby expelled from the lungs, whilst at the same time fresh, pure air is led into their most inner recesses, which is of the highest importance for the formation and purification of the blood. Moreover by this exercise the lungs themselves are invigorated.

Many a reader will ask: What bodily work must I undertake? I have no time and no opportunity for it. My answer is: if you feel inclined, saw wood from time to time. How many might dig in their gardens? Withall

I think that we find what we seek or are bent upon doing, and therefore with a good will we shall always get the necessary opportunities for exercising our muscles. In my younger days I made agricultural labour my occupation, I particularly liked ploughing. When a priest, I came one day across a labourer behind his plough. I wished to show him that I too was an expert in the art, — I set about the work. The man walked by my side and would evidently have been delighted to see me break down. After half-an-hour's work I felt my strength considerably lessened. Afterwards I went every day for an hour to plough with the man, and at the end of a week my bodily strength had certainly been trebled. The man was not scandalized by my work and to me it did a great deal of good. I say again: What we seek and intend to do, we shall certainly find, and the necessary time will not be wanting either.

In case some people should nevertheless be unable to find opportunities for bodily work, I should advise them to have recourse to indoor-gymnastics which have been so widely introduced in our days. I am of opinion that such a substitute for manual labour would be of great benefit to their constitution, especially when they know what is the matter with them and what kind of help is required. Indoor-gymnastics may be practiced in various ways: motion or turning of the wrist and joints of the feet, exercise of the muscles of the legs and arms, the latter especially by the use of dumb-bells, various motions of the head, the upper parts of the body, and so on. Indoor-gymnastics have several advantages. Many gases are led out of the body, the blood circulates more readily and is conveyed to the extremest parts, the muscles are worked and strengthened, the warmth of the body is increased and perspiration and digestion are improved. Let it be remarked however that these gymnastic exercises must not be performed immediately after a meal, but two or three hours after it. Nor must people overexert themselves, excess is bad in this as in everything else. I specially recommend to make these exercises in the morning immediately after rising. It would lead too

far to give here detailed directions about indoor-gymnastics. Those who wish to practice them will find the needful guidance in special works which thoroughly treat of the subject. In conclusion, I remind my readers that indoor-gymnastics are a capital means of drying and warming the body after the application of cold water, when by bad weather or for other reasons, one is prevented from going out.

There is another thing which does good service and which has been hitherto overlooked. Once, I was obliged to travel by rail all night. I dreaded having to sit so long, because I thought I should not be able to sleep. As there was room enough in the train, a kind-hearted guard gave me a compartment all to myself. Of my travelling bag I made a pillow, of my great coat a blanket and then I stretched myself on the hard bench. As soon as the train got into motion, I was jostled about by the continual shaking of the carriage, and if I had been a hat, I should certainly have been thrown down from my seat. Meanwhile I was constantly thinking: What effect may all this shaking have on your body? My curiosity was soon satisfied; I began to feel more and more comfortable, and at day-break I was so refreshed, as if I had enjoyed the best rest in my bed, and for four days I experienced the same sensation of comfort. It may be asked: "but how could such shaking have done you any good?" In this way: The many shakings and joltings without inflicting the least strain, caused such an activity in my body as had not taken place for many a year. By this, of course, I do not want to say that every night we ought to let ourselves be jostled about instead of sleeping in our beds; what I mean is, that nature can be profitably assisted by various movements and exertions.

Water as a means for preserving strength.

A second means for preserving and increasing our physical powers from childhood to old age is and always will be water. In the first place, water takes away all superfluous heat which is generated in the body

either by activity or any other cause. Too great a heat is very hurtful to the body. In the second place, water prevents too great an accumulation of fat and foul humors. A good hydropathist will never suffer from obesity. The application of water prevents also morbid matters settling down in various corners of the body. Thirdly, cold water gives strength to the whole body, and to each organ in particular. As a mill is moved by a stream of water, so also does our whole system gain in activity and freshness by the application of water. Obstructions in the circulation do great injury to the body, but by means of cold water the blood circulation is regulated in the best manner, and order restored and maintained in it. As too much heat is allayed by water, so is, on the other hand, natural heat, when wanting, increased by the same element, and if there is a preservative against diseases of every description, it is water, which as a watchful guardian does not easily allow hurtful substances to enter the human organism.

And now, dear reader, you will ask: How must I use water to attain that end? My answer runs thus: Thirty years ago, I advised a civil officer who according to his doctor suffered from a liver complaint and piles, but could not take any medecine, to take a good long walk twice or three times a week in order to procure a rather profuse perspiration, to get his body thoroughly heated and his blood roused into vigorous circulation. After that, he was to hasten into the back-kitchen, take a cold bath there for not more than half-a-minute and to sit in the water up to his waist only, meanwhile slightly washing the upper part of the body. Then he had to dress quickly and to move about until he felt perfectly dry and warm. The difficulty this gentleman first found in overcoming his prejudices against going into cold water whilst in a state of perspiration, was equalled by the eagerness with which, afterwards, he did so. He reached a very old age.

A priest, in the prime of life, but plagued with several diseases, was cured of all his ills by a well-regulated application of water. As a safeguard against

relapses and to enable him to discharge the duties of his high calling with all the energy that distinguished him, I gave him the advice to take a partial or a full bath every morning after rising. And this practice preserved him in full vigor and health.

I could name another priest who for 20 years went nearly every night from his bed into the back-kitchen, took a partial bath there and then returned to his warm bed; by these baths he kept his body in full strength and vigor.

Who has no opportunity for taking a partial or a full bath, may do himself a great deal of good by cold ablutions. These too take away excessive heat whilst, on the other hand, they increase the natural heat of the body when it has gone down too much, and assist nature to regain its full activity.

A girl who had been an invalid for a long time and could find no relief anywhere, restored her lost health and strength by washing herself all over every night twice or three times a week, and by taking a sitting-bath of one minute's duration in the night, twice a week.

From what I have just said, it will be clear to every one of what great importance water is for the invigoration of the body and as a safeguard against diseases. Water cannot be recommended highly enough as a means of health-preservation.

In this chapter I should like, however, to warn people against over-doing it. Whilst some dread water like Lucifer, there are others who like it so much that they can never have enough of it. This is particularly the case with those who owe their cure and permanent health to the use of cold water. In this too one ought to keep within proper bounds. A cartman must have a whip to drive his horses if necessary, but not to lash them continually with it. Do not carry water-applications too far, I earnestly warn every one against it, that he may not lower his natural heat by too many cold baths, and thus let in an enemy most injurious to his constitution, viz the cold.

It is evident from what I said, that not only the sick, but also the healthy ought to make use of the in-

dicated means for preserving and strengthening their physical powers. Such people generally believe that they need not do anything, because, forsooth, they are well. They are like a very strong man who does not lock his door, because he thinks, if a thief came in, he would soon have kicked him out. But one nice day, he will become aware that he has been robbed by a cunning thief all the same. People take such great care of never being without victuals; ought they not to make it their first care, — after the care of their souls, — to keep up their health? The duty of self-preservation demands it, and no one will escape his Creator's chastisement, if he wantonly neglects one of the greatest blessings, his health. Let therefore every man in good health do what I have recommended for its preservation. It is a great duty to promote the welfare of our fellow-men, and religion itself makes it a special command. And a sensible man is glad to get a good advice by which he may attain a higher happiness or be saved from an evil. That is my reason for giving the above advices. There may be some who think little of them and leave them unheeded. It is often an ungrateful task to remind others that no happy future will be in store for them, if they do not take precautionary measures in time. If a habitual drinker is told that his health will be undermined in four or five years, unless he gives up his baneful habit, he will not believe it; nay, he will resent such a well-meant and well-founded warning. But when the passion of drink has ruined him and brought him to the brink of the grave, then he calls out for help. I have often tried to exhort people who had a sickly appearance and spoke of precursors of an approaching disease, to prevent the impending evil by the use of water, but I seldom succeeded in my admonitions.

Once a fellow-priest complained to me about an infirmity from which he suffered, and asked me whether I could suggest a remedy for it, but not water on any account, as he had an invincible aversion against it. As he could not be induced to follow the water-cure, what I

feared, came to pass: six months later he died in his very best years.

I was once summoned before a magistrate on a charge of curing people without a licence, and thereby robbing the doctors of their fees. The magistrate desired me to give up the practice. In reply I asked him: "Are the helpless to be left without help and those to die that might easily be saved? He retorted that it was not my profession to cure people, that I must leave this to the doctors. On coming out of his office, I met two men who knew why I had been prosecuted, and they asked me how I had got on in court. "Oh very well, said I, the magistrate could not lawfully fine me, he advised me to have nothing more to do with the water-cure; but he himself stands in very great need of it, for he will before long have an attack of apoplexy, he has all the appearance of it." A fortnight later, he actually had a stroke from which he died a short time after. I felt convinced that the catastrophy might have been averted.

If then people have not, by the duties of their calling, proper movement and work to keep up and improve their physical powers, they ought to be glad to possess in the good water a remedy by which their health can be preserved and increased, and their body made robust and enduring.

If water is for the healthy an excellent means for preserving health and vigor, it is likewise the first remedy in sickness; it is the most natural, simplest, cheapest, and when rightly applied, the surest remedy. How water is to be used in each separate case will later on be explained and illustrated by examples.

Chapter VI.

Dwellings.

Who intends to build a house looks out first for a convenient site. He takes care that the ground be not

marshy; otherwise the house would be unhealthy, that the foundation should be firm lest the walls crumble; that he should have an open view and fresh air. And if he is cautious in the selection of his building ground, he also takes the greatest care to have his house built well and in every way as he wants it, so that, after its completion, he should not be obliged to rebuild it, because he had not before sufficiently considered its construction. Now, every thing the builder of a house has to think of, must equally be taken into consideration when a dwelling is selected. Do not live in a house that stands on a damp ground, for such a dwelling will not be a healthy one. If the ground is damp, the walls too will be damp. But damp walls are injurious, because they do not let the air through, and the air thus confined must of necessity become very bad. How frequently the stones of walls decay in consequence of the dampness! From below upwards the mortar or plastering gets loose piece-meal, and salpeter is formed in the walls. Where this evil exists, it is not at all surprising that all the inmates of the house should have some complaint or other, it will be found especially hurtful to children. Such walls get also very often damp spots which in accordance with atmospheric conditions change from damp even into wet, thus proving a sort of weather-gage. When the wall is wet, people say, whe shall soon have rain, and when there are drops on it, they say a heavy rain is coming. If the inhabitants of such a house do not know how obnoxious the evaporation from damp walls is, they are to be pitied, as in that case they do not use any remedy to counteract the mischief as far as it is possible. By a good regular airing much might be done to prevent evils. Great care ought to be taken to let the bad air constantly stream out and the healthy air stream in. But if the evil has spread over the greater part of the wall, we ought to do with the latter what we do with an old coat that is worn out: replace it by a new one. If damp rooms in a house are not aired at all, the other rooms of the house will also by and by become more or less injurious to health.

As in the particular case just mentioned, so in general ought we to be anxious to have good airing in our dwellings. Fresh air must be freely admitted even into apartments not occupied; but above all must the general sitting-room be constantly and thoroughly ventilated. A damp and dark sitting-room to which proper light and good air have seldom, little or no access at all, is more like a dungeon than a dwelling-room, and its inmates deserve our pity. To live in it is very hurtful to grown-up people, still more so to children, who being in delicate health from their mother's womb, must from their cradle pine away in such a wretched air. Still more injurious than a sitting-room without sufficient light and proper air is a bed-room that lacks both these elements. You may go out of your sitting-room and breathe the fresh outside air several times a day; but in your bed-room you stop all night. Tired and exhausted from the day's work, man lies down at night on his bed of rest, and in long draughts inhales the elements necessary for his preservation, chiefly oxygen. Thus his nature is refreshed and invigorated for the work of the next day. But if damp walls spoil the air in his bed-room, and the latter is not regularly aired, man takes in substances that destroy instead of promoting his health. Nothing is more injurious than close air in a bed-room. It is like the water that stagnates and becomes putrid. I have experienced it myself: Whenever I had to sleep abroad and the smell in my bed-room told me that it was not well aired, I invariably had a slight-catarrh and a bad head-ache the next morning. But after having taken a resolution always to open a window, no matter where I might pass the night, be it summer or winter, I entirely escaped those evils. All this accounts for what people use to say, that they never sleep as well in a strange house as they do at home. I grant that things we are not accustomed to tend to disconcert us; yet it is bad air in the bed-room which in most cases will prove to be the chief cause of a disturbed sleep. When once the walls are spoiled by neglected airing and have absorbed, in their damp condition, all kinds of obnoxious

matters, it is not so easy, as some think, to remove the same in a short time or in a few minutes. This is proved by the peculiar smell which a room that was little or not at all aired retains for a long time. And after all, the walls need not even to be damp; to make the air bad in a room, it is enough that it should not be properly aired.

A still greater harm is done to human nature, when several persons sleep in a room not sufficiently aired. The breathing alone of several persons and the exhalations from a number of beds tend to corrupt the air. By inhaling such vitiated air, saturated with carbonic acid, we grow languid and tired instead of being able to resume our work in the morning with fresh vigor. It is therefore highly desirable to have such bed-rooms into which the rays of the sun can thoroughly penetrate and from which the fresh air is not shut out.

Sitting-and working-rooms must of course be warmed in winter, but people do not always hit the right proportion. Nature is like wax; it can be trained to almost incredible things in the one direction or in the other. There are people who warm a room up to 68°, nay 77° Fahr. and feel quite comfortable in it; many others, on the other hand, are content with 59 or 64 degrees. Which of these classes is the better off? If the heat is too great in sitting-and working-rooms, it pampers the human constitution, and the people who live in them can no longer stand the cold. Not to speak of the serious drawback that oxygen is consumed by fire, the heat we breathe makes the respiratory organs very sensitive to the cold. What an agreeable sensation it is when we go out of a hot room into the fresh or cold air, how refreshing it is, and how comfortable we feel! The very opposite sensation is felt by stepping from the fresh air into a very hot room. People who even in winter-season stay much in the open air, do not live in an overheated room, and, in addition, dress rationally, will not easily catch a catarrh; but who does the reverse will rarely be without one. When he has recovered from a catarrhal fever, he may soon again expect another. Just

Κ ρ ε ῖ ρρ, Thus you must live.

think of the abrupt change when we suddenly step out of a warm room by 68 or 77° F. into the open air that has 10 or 20° F. of frost Such a change can the least be endured by a pampered constitution. It succumbs and fever sets in. But if man is hardened and his clothing convenient, the change from a moderately warmed room into the open air will do him no harm and will be borne with ease.

You will ask me, dear reader: What heat ought we to have in our sitting-room? My answer is: 59 to 65° F., exceptionally 68 degrees would be the best; beyond that it would hurt your health. Country-people will be inclined to say: We prefer a great heat, with 68 to 80 degrees we feel most comfortable round our stoves. Peasants who work all day long in the cold open air, who are hardened by their labour against heat and cold, who breathe the best and purest air in the fields, will receive no harm from spending a couple of hours in a warm room in the evening, especially if they put off their working-clothes and sit by the fire in their usual indoor-dress. But what does no injury to a hardy peasant may kill a weakling. Who wishes to follow the golden middle-road is advised to keep up in his sitting-and working-room a heat of 59, at the highest of 68 degrees F. and he will be the better for it.

Fifty or sixty years ago, it would have been difficult to find a single stove in all the bed-rooms of a German village; now-a-days there are a great many of them. Many people are in the habit of having a fire in their bed-rooms, and think that they derive from it great benefit for their health. I can assure them that they do themselves more harm than good. In the first place, they get too much accustomed to the heat which makes the skin sensitive and relaxes the nerves; then all morbid matters are so to speak stirred up by the heat, and the worst of all is that oxygen is consumed by firing and that often very dangerous combustible gases are formed. Particularly injurious is the change of temperature in such bed-rooms. When we go out of a warm place into a cold one, the bodily heat is increased by

walking and the change cannot do much harm. But when a bed-room in the evening has a temperature of 68 degrees F. and after 4 or 5 hours, whilst we are lying quiet, sinks down to 48 or 50 degrees, such a change can surely have no good effect. Besides, becoming more and more pampered is in itself very detrimental to the general health.

Ask very old people whether the wretched conditions of health, the nervous debility and so many diseases of the present generation, were known in their younger days; and yet, at that time, every body slept in a cold room. I am convinced that of all agents the cold fresh air acts most favourably on the blood, and that heated air deteriorates it. And should it be necessary for weak old people to have a fire in their bed-rooms, a temperature of 50 or, at the highest, 55° F. would certainly be sufficient. Finally, there is the additional disadvantage in heating bed-rooms that for many people it becomes a habit of constantly increasing the temperature as they become more and more pampered.

There is another, very peculiar way of heating often resorted to in bed-rooms; it consists in placing a stove in the bed, I mean bottles filled with hot water. He must be in a wretched condition indeed who possesses no longer even so much of warmth as to allow him to put on his clothes without having them first warmed! What else is the bed but a night-dress? The warming of the bed with hot bottles is precisely what prevents the formation of new natural heat and enervates the feet still more. This artificial heat dries them up too much. And how are we to stand the change from the artificial heat of the bed to the open air temperature, especially when it is very cold? The consequence of it is that, whilst the whole body is injuriously affected by the heating of bed-rooms, the feet have, in addition, to suffer from the artificial heat of the bed. And in this way we become infirm, and yet refuse to believe that it is our fault.

Now the question arises: If the heating of bed-rooms and warming of beds be injurious, must we adopt the

opposite course and keep the windows of our bed-rooms open even in winter-time, disregarding the common saying: night-air is hurtful? I will say this in reply: If the night-air were really hurtful, our Creator would have made a great mistake in the creation and government of the world. Free, pure air is undoubtedly the best. Think of the old huts of which a great number still existed fifty years ago; they were frequently merely framed of timber, and the sun might have sent his rays through many a large fissure. And how careless people were in those days about the shutting of windows! Whatever was congealable in bed-rooms was turned to ice. The temperature within was the same as outside the house; so likewise was the air, only that it was somewhat more quiet. Did that hurt the people? Not in the least. Nor did I in those days see any hot bottles in beds or stoves in bed-rooms. Everybody was capable of warming his night-clothing i. e. his bed, with his own body — a proof how hardened and enduring people still were at that time. Nobody thought of complaining of the cold or bad night-air. I myself used to sleep for weeks with open windows when the barometer showed 27° of frost and even zero, and never did I feel more lively and in better health than I did then. For all that, I do not advise people to open all windows at night and to expose themselves to the cold air when their bodies have been too much pampered in a warm atmosphere. That would be very wrong. But when their constitution has been gradually hardened by a rational treatment of cold water, they may safely sleep with open windows. By hardening the body and by means of good nourishing food the poverty of the blood must first be remedied and debilitated nature made strong and vigorous. What man is capable of enduring is shown by those wandering tribes who live and sleep in vans all the year round. They are enured to every climate and season and require neither doctor nor medecine. And what hardships have not the animals of the wood to undergo which in summer and winter pass the night in the open air, although they have no other protection from cold in winter than a thicker

fur-coat. If you wish to harden yourself and to breathe fresh air at night, you must take care that the wind does not enter through the open window which like a draught would give you a bad cold in the very first night. It is not necessary either that a window of your bed-room should remain wide open; it will fully answer the purpose if some good air gets into the room so that the atmosphere in it remains fresh and healthy. If possible, do not open the lower part of the window, but the upper part. If by my words I had the good fortune to make many of my readers understand how hurtful self-indulgence is, and how blithe and happy a hardened constitution makes us feel, and if then they would set to work bracing themselves in a rational way and if possible breathe a good, sound air by day and by night: how many thousands of human beings would be saved from languor and decay and enjoy life again! There are indeed many people in the world for whom, thanks to their wretched state of health, life is a great woe, and when they seek salvation in self-indulgence and medecines, they only find their grave the readier.

It is another great mistake to make our place of rest an instrument of enervation as is so frequently done now-a-days. Formerly thousands of people slept on a straw-mattress, not having the means to provide for a softer bed. The time is still fresh in my memory when people talked of war, famine and war-contributions with which our nation was oppressed, and how miserable all domestic arrangements and the whole mode of life were in consequence. The poor lay on straw-mattresses, had a straw-bolster and a single pillow under their head, and a simple coverlet over their body. And yet their rest and sleep were sweet. Nothing is more injurious than lying on a soft down-bed, because it creates excessive heat and enervates and debilitates nature. Overbeds are usually filled with down and often in such quantities that they develop an enormous amount of heat, and when people have to go out of this heat into the cold air, they easily catch the influenza. If, beside such an excessively bulky overbed, there is a warm stove in the bedroom,

everything is done to injure health. At the present time another nice fashion is cropping up, viz, to make sheets of sheep's wool. To pamper the body, it was not enough to have overbeds packed with down and woolen blankets that would in themselves have been a sufficient covering; people must needs still more increase the heat by woolen bed-sheets! By thus pampering themselves, they become more and more incapable to resist hurtful influences. It is not to be wondered at, that so many people complain of head-ache and congestion in the head, if two or three pillows filled with down develop so much heat in the head. When after quitting the hot pillows the head chances to come into the cold air, shivering and catarrh will be well-nigh unavoidable.

Now, dear reader, if you wish to have a proper couch for the night, I should like to give you the following advice. Put on your straw-bed a solid mattress and a solid bolster and on this a single down-pillow. Should you wish for a wool-blanket as a covering, I shall not object provided you have a linen-sheet under it. But if you make use of an overbed, let it have but scanty down, in order to prevent an excess of heat. Enervation, which is often caused by injudicious clothing, leads in its turn to the enervation produced by too warm a bed, and vice versa. Whoever is hardened by his mode of life and clothing, does not feel comfortable in a modern soft bed. On the other hand, whoever begins to make use of an enervating bed, will not long put up with a scanty, though sufficient clothing, but require an excessively warm one. Beware of both and harden yourself in a rational manner; for who pampers himself by his clothing and his bed, and breathes bad air, is sure to meet with a bad fate.

In these points people generally go wrong, but they often err also in the arrangement of their beds. If we were to enter 15 or 20 houses and compare the beds therein, we should find in almost every house something different, and in many of these beds we should be made downright cripples if we were to lie down in them. It is frequently the fashion to have mattresses of down instead of straw; by lying down on them, the feathers are

pressed together, and a deep dell is made by the weight of the body. Then the feet lie high up, the central part of the body lies in a cavity, the upper part of the body receives for its support three or four cushions, and thus the sleeper is resting in a most unhealthy position. Whoever wishes to sleep well and enjoy a refreshing night's rest, must make his bed horizontal, and the elevation on which the head is to rest must not exceed the distance from the shoulders to the head. During sleep the feet must not be drawn up nor the legs bent, because by so doing the circulation is impeded and congestions are easily brought about. If you wish to have the best posture for the body and especially favourable to the circulation of the blood, keep your legs rather straight. The hands likewise ought to be kept straight in order to promote circulation and prevent congestions. To lie on the left side is not advisable for all, and not even possible with many, the heart being too much burdened in that posture. It is best to lie half-way on the right side and half-way on one's back, whilst holding both arms and legs rather straight, so that nowhere on the whole body notable bends appear. In that case the blood circulates the easiest. The bed itself must not be too narrow, nor too short, one must feel very comfortable in it. Let the cover be likewise wide and long to prevent the entrance of cold air during sleep, which might in a few minutes bring rheumatism to the sleeper. There are some who wear even at night tight drawers and in this manner disturb the circulation. That must not be done. Nor ought the shirt-collar and wrist-bands be buttoned. If the former encompasses the neck too tightly, a pressure may easily occur during sleep that might produce some congestion at the throat and an increase of heat. And if in such a condition cold air is inhaled, a bad catarrh is quickly caught. There are others who, in order to get warm feet, put on stockings in the night and fasten them with garters. Now garters especially are apt to cause disorders in the circulation. Many of those who suffer from enlarged veins on their legs have drawn this misery upon themselves by too tight bandages. The various

clothes, as drawers, stockings etc. which are worn at night not only produce disturbances in the blood-circulation, but also an unequal temperature of the body by which the regularity of the circulation is likewise interfered with. Night-caps are also objectionable, because they prevent proper hardening and draw too much blood to the head. In both cases colds are easily caught.

Some people will perhaps laugh at me for giving such rules of health and many a night-cap wearer will say: I feel quite well in my cap and I shall stick to it. And those who wear stockings and other articles of dress in bed will say the same. To all these I say in my turn: Every one may do as he likes. If he has nothing to complain of just now, it is not so very certain that he will have no cause for complaint by and by. Many diseases owe their origin to the wrong practices I have mentioned.

I have frequently been asked, whether on account of the perspiration one ought to change one's shirt before going to bed or keep on the day-shirt at night. I think it makes little or no difference as far as health is concerned. As a rule one ought not to perspire at night; and if nevertheless this happens often, one may rely on it that something is wrong in the bed. We ought no more to perspire during our night's rest than we do when we sit down somewhere to rest. Unless we are ill, night-perspiration is always our own fault.

The Sick-room.

In the preceding chapter I have spoken of dwellings in general; let me now say a word about hospitals and sick-rooms. When we enter a well-managed hospital, and survey its interior arrangement, we are delighted to find everything so well adapted to the wants and condition of the patients. But when we step into the sick-rooms of private families, we sometimes feel inclined to pity the sick for a twofold reason, first, because they are suffering, and secondly, because they have no proper nursing. First of all, the rooms are generally too hot,

which makes ailing nature still weaker. At the same time the fresh air is most carefully shut out, although nothing is more urgently required for the sick than healthy air. If mere ordinary breathing spoils the air, the breath of sick people does it in a far higher degree. We must not therefore weaken our patients by too hot an atmosphere, but take care that a rich supply of wholesome, pure air should enable the sick freely to draw in the requisite substances from the air. As every stove must have a chimney, so ought every sick-room to have an aperture through which the bad air can escape and fresh air enter without doing harm to the sick. The sick-room, therefore, must be kept cool, but not too cool. As a rule, 57 and 64° F. will be the best temperature for the sick; but if it is increased to 68 or 86°, as I have often found it, the excessive heat is sure to inflict additional suffering on the patient. Too high an indoor-temperature is in a special manner injurious to patients suffering from fever and pulmonic diseases. In a well-regulated temperature such patients are almost free from cough, but they may be seized with the most acute fits of spasmodic cough, if the heating is overdone, especially if, from want of attendance, the temperature of the room is allowed to undergo rapid changes from hot to cold, and again from cold to hot. If you have compassion with the sick and wish to lighten their hard lot as much as possible, keep off great heat and cold from the sick-room.

Again, if even an ordinary bed-room is to be dry, and fresh air and light are to be freely admitted, the same is required in a higher degree for sick-rooms. Where this necessary measure of health is not attended to, the sick-room may itself be the cause of the patient getting worse. As regards the bed of the sick, the first principle is: absolute cleanliness, and then let it be well and comfortably arranged, since with a sick person a wrong posture in bed is doubly hurtful.

Chapter VII.
On Nourishment.

1. Food.

The preceding chapters are no doubt of great importance, and such who take the given hints will thereby profit themselves as to their health; whilst those who will neither believe nor follow the offered advice are sure to suffer for it. No less important, however, is the chapter that treats of food.

If we contemplate creation in the right way, our eyes will rest on it with ever growing admiration, hardly knowing at what we should wonder most: the omnipotence which God displays in His creation or His wisdom in its arrangement. But one thing will be clear to us, viz, that every created being is destined to the service of man.

The world may be called a large, immense workshop every inmate of which has a special occupation assigned to him. But it is at the same time a general charitable institution which offers to every one all that is necessary for sustaining life.

But here I will speak only of the various articles of food which man finds everywhere on earth. As man must keep up his life partly by what he draws in by breathing, so he must chiefly sustain it by the food he takes, for else his strength and health must decay. Such nutritious substances the earth offers him in great abundance and variety. The birds of the air are at his disposal as well as the animals of the woods and fields. Rivers and seas offer their fish and the trees their fruits. Every field, every meadow, every spot of land may be rendered subservient towards producing our bread and whatever is necessary to our subsistence. On the other hand we must not conceal the fact that, with all this great variety of good things, there are on earth many enemies to man's health and life. The wood harbours many wild beasts. Poisonous snakes and plants threaten man's life. We must therefore use our reason to choose what is good

for us, and to avoid what is injurious and destructive. Let every one well consider, asking himself the question: What is beneficial to my life? What will make me strong and enduring? What, on the other hand, must I avoid that I should not damage my life, and through any fault of mine cause my own premature decay and death?

However noble the human mind is, being through reason and free will an image of its Creator, yet it is capable of accomplishing its task on earth only in conjunction with the body, which is, as it were, the mind's abode, the instrument it wants for doing its work. Now, as it makes a great difference whether we live in a solid, healthy house or in a rotten, delapidated hut, so it is not at all the same to the human mind, whether the body be healthy and strong, or infirm and weak. In the latter case, the mind will be badly off. It is therefore of great consequence that the body, the most wonderful of all dwellings, should be built up with the best material. Only then will it be firm and lasting, and only then will the mind feel at ease in it. For a house can be a good and durable place of residence only if the material that served for its construction was faultless and good. I will make this clearer by an illustration.

A builder erects three houses according to one and the same plan, but he makes a difference in the choice of the materials. He builds the first house with the best stones, the best sand, and instead of lime he uses cement. When that house is finished, it will be so strong and solid as to defy all storms, and be almost indestructible. — The second house he builds with good stones, rather good but not the best sand, and good lime. This house too, will be firm and durable, although not in the same degree as the first. — But in building the third house he goes to work in a very reckless manner; he is careless in the selection of stones, takes uncleaned sand and bad lime. The outward gloss of the house gives it indeed a pleasant appearance so that any one who had not seen the building-material nor witnessed its construction, would naturally say: These three houses are all equally good and will last equally long. But he would

be greatly mistaken, and his opinion would be a very different one, if he had seen the material with his own eyes and witnessed the construction of the three houses. He would then rather say: The first house does great credit to the builder; it is the most valuable of the three, will last longest and give joy to its inmates. About the second house he would give this opinion: It will stand a good long while and satisfy its occupants; it will be a rather pleasant residence, yet by far inferior to the first house. But of the third house he would be obliged to say: A house built with bad material cannot be a good one; who takes that house will be disappointed, it will soon fall in. Thus we see that the material selected for building, and the care bestowed on the construction, make all the difference in the excellence and value of a house. As it is with those three houses, so it is with the human body which is likewise built up with a countless number of small parts joined together like the stones of a house. The materials which serve to form and frame together these parts are food and drink. Among these, man may make a good or a bad choice as the builder just mentioned did in the selection of his building-material. What the cement, the good and the bad lime do towards the building of houses, the same principally does nitrogen towards the building-up and the preservation of the human body. Now nitrogen man takes in with his food. Who selects nitrogenous food will have a robust, enduring constitution. But he who takes food containing little nitrogen must not count on having a strong and enduring body. And he who contents himself with articles of food that contain no nitrogen at all, cannot reasonably expect his body to be healthy, robust and enduring; on the contrary, he will soon fall to decay like a badly built house. He, therefore, who values his health and wishes to live long, must always be careful to make a good selection in his food and drink, and avoid everything that gives no endurance to his body or causes early decay.

And now, dear reader, you will doubtless be curious to know which articles of food are rich in nitrogen, that you should be able to build up a solid abode for

your mind. You will also wish to know those articles of food which, although they may not contain so much nitrogen, are nevertheless sufficient to build up a sound and vigorous body. They will be duly indicated, as also those victuals and drinks which contain no nitrogen at all and nourish man only so far as they contribute to prolong life and refresh it by their poignancy. But first of all, let me point out the difference between meat and vegetable-diet.

Even from my earliest remembrance there is a dispute among the learned and unlearned, which of the two should be preferable — meat or vegetable-diet. Opinions on this point were ever divergent and irreconcilably opposed to each other. Some reject meat altogether, whilst the meat-eaters place no value on vegetables. My opinion is this: Since our Creator has destined all created things for man, it is simply our duty to use, in a rational manner, everything that nature offers us, else God would not have created it. What would be the object of so many thousands of animals in the fields, woods and air, if man should not make them tributary towards his sustenance, but live only on grains, fruits and herbs? The whole system would be much too narrow-minded and one-sided. The truth is that we may not only venture to eat of everything which is offered us, but also rest assured that, by so doing, we will not injure ourselves in any way. But I entertain a conviction that people err much more in the way they prepare their food than in the selection of the same. And I am also bold enough to maintain that those who are accustomed to eat vegetables derive therefrom very great advantages for their health. That the use of meat is not to be preferred to a vegetable-diet, I shall show later on.

Individuals and nations who lived on corn were always better off; but in time habit brought about the belief that it is impossible to live without animal food. It is very easy to accustom children to a diet of milk and bread; but it will be found very difficult to accustom little children of 5, 6 or 8 years of age to a diet of meat.

If a fever-patient eats meat, his pulse will soon beat quicker and the fever will increase. Meat, after having

entered the stomach, produces on it a hue of redness or, as a great doctor calls it, a light irritation and thus causes to the stomach a greater expenditure of power. And why do we always eat vegetables with our meals? Is it not because meat alone would be distasteful to us and produce too much heat? Before being eaten, meat is not unfrequently 6, 8 or even 10 days old; if we look at such old meat in a raw state, we lose all appetite for it. It is also an established fact, that in those who feed chiefly on meat, various diseases, especially inflammations, arise more readily and grow more serious than in those who make vegetables their principal food. Meat-eaters are also more liable to eruptions of the skin than vegetarians. And there-withal, hot, poignant things are usually taken with the meat, which is not done with farinaceous food. Here I should like to mention that those vegetables we take along with the meat are often prepared in such a way as to make them anything but wholesome. Few of them are eaten in their natural condition; they mostly undergo several changes by being boiled, steamed etc., before they are eaten. What a good taste has a sound, fresh apple! But if it appears on the table as a dish, what changes it has gone through! Its original sweet flavor is gone altogether.

From what I have just said we may conclude that the use of fruits and plants is preferable to a diet of meat. But as meat is nevertheless a good food, it is best to use both vegetables and meat.

And now I will give a statement of the various victuals with respect to their usefulness in restoring or preserving health and physical strength. Among them we distinguish such which are

a) rich in nitrogen,
b) poor in nitrogen,
c) void of nitrogen.

1st Class.

Victuals rich in nitrogen.

1. Milk. In the first rank stands milk. It is and will remain the first and best food from childhood to old

age. It contains all nutritious substances necessary to the nature of man. Besides it agrees well and is easily digested. If it be objected that it does not agree with every one; that some loathe it, that with others it causes acidity of the stomach and uneasiness, that others again have even to vomit it out — all I can say is, that such people are either ill or take too much milk at once. Just because it contains so much nitrogen and all substances of nutrition which nature requires, milk ought to be taken with great moderation, especially by the weak and sickly and all those who have but little of exercise and heavy labour. I often advised people who felt much inconvenienced by the use of milk, to take a spoonful of it every hour. In that way it answered. Nature could deal with so much, and the patients recovered with surprising rapidity. But if weak, sick or sedentary persons take half or even only a quarter of a pint at once, the stomach may not be capable of digesting such a quantity. The milk will curdle into big lumps and so become very troublesome. For very weak and sick people it is even good to dilute it a little with fresh water as is done for infants. Workmen, especially country-people, consume a great deal of milk, and are very strong and well-fed by it, because larger quantities of milk agree very well with the body which works hard and has plenty of exercise. Hence the weak and sick and those who lead a sedentary life ought to take it only in small portions. — But milk is not only the first article of food, it is also the most generally used, the cheapest and always at hand. It is not only got from cows; in many districts people use sheep's, goat's and mare's milk. Stronger than cow's milk is goat's milk which is an extremely good means of nourishment for the poor. Unfortunately it is not so highly valued as it deserves, because many weaker articles of nutrition have been made the fashion of the day.

If our generation, which is so impoverished in blood, is to get into a better condition, milk must be held in greater esteem and used accordingly. In the kitchen it may be used in many ways, and wherever this is done, it yields whole treasures of nutritious matters. It is there-

fore much to be regretted that in country-families milk is often sold at a half-penny a pint, and things are bought for it that have little value and sometimes are rather hurtful than good, for inst. bad beer and adulterated wine. Dear reader, be ye young or old, do not give up this first and most excellent article of nutrition, value it highly and use it freely!

2. Cheese. Cheese is prepared from milk. It contains likewise many substances of nutrition, but they have undergone various changes and received many admixtures, such as salt etc. For that reason cheese is no longer so pure and harmless as milk. It does not agree with every one, especially with weak and sick persons. The very cirumstance that it produces thirst proves that it causes heat in the stomach, which pure milk never does.

3. Pulse. Rich in nitrogen are also all the seeds of leguminous plants, such as peas, beans, lentils. In former times poor people used to live in winter to a great extent on peas, and they were so partial to that article of food that peas, combined with other dishes, never were entirely allowed to be absent from their table. They used to say: if we have potatoes, bread and peas, though the rest of our fare be poor, we shall all the same remain strong and healthy to do our work. And their work, be it remarked, was much heavier and greater 50 years ago than it is now. Therefore I do not only wish, but I make a most urgent and special appeal to the working-class people that they may again introduce into their household this food which counts among the best victuals, and make a dish of it at least twice or three times a week. Formerly people had pease-soup, pease-pudding and peas mixed with "*Sauerkraut*".* If these and similar dishes that have now grown out of use, were taken up again, it would be a great boon to mankind.

Beans can very easily be grown in every garden; almost every field yields a rich crop. It is desirable that

* A kind of pickled cabbage.

every farmer should plant a small piece of land with beans, another with peas, he would find it very profitable. He would not only make a rich harvest, but what would be of still greater value — get with little trouble and cost a very nutritious article of food for his family. — The same may be said of lentils. It would be good for every one to make them very often part of his dinner, as they are so rich in nitrogen and greatly help to preserve and confirm health. He ought then to use pulse as well as milk, as being the best and cheapest material for building up and preserving his mind's abode in good condition. I have known in my youth many aged people over 80 years, who were all in full possession of their mental and physical powers and not burdened with so many infirmities as people of the present day are.

4. Meat. Meat, but only the lean, is likewise rich in nitrogen. Beef occupies the first place, especially that of full-grown animals; veal is much inferior to it.

5. Fish. Various fishes contain many nutritive substances and are rather rich in nitrogen.

All these articles of food recommend themselves not only on account of their excellent properties, but also because they are mostly cheap and easily to be got.

2nd Class.

Articles of food poor in nitrogen.

To this class belong the articles of food which contain less nitrogen, but are nevertheless sufficient to keep man in health and strength, although not in the same degree as those of the first class.

1. Cereals. Of these the following may be mentioned: Indian corn, wheat, spelt or German wheat, rye, barley, oats, buckwheat. These are the sorts of grain which would supply excellent sustenance for human life if only they were used in a natural manner. There was a time when men eat grains, enjoyed good health and reached a fine old age. But if any one would eat grains

now and feed on them, he would become a general laughing-stock. Since grist-mills have been invented which furnish us with 2 or 4 kinds of meal, the nutritive power is no longer fully got out of the corn. Four or five years ago a celebrated physician complained that the duration of life had been considerably shortened by the fact that the bran is separated from the flour. The chief strength of the corn lies in its skin, which contains the gluten. From the husks to the heart of a grain the nutritious qualities abate more and more in their value. Take off the skin of a radish, then eat the radish, and you will find that it has lost nearly all its savor. The lemon too has its strongest and best juice in the peel. As the greatest and best strength of the corn is contained in its outer coat, we lose now-a-days the best part of it, specially much nitrogen. Great praise is bestowed on refined flour, the finest assortment of which they call biscuit-flour, but it may be truly said that they have cleverly succeeded in bolting out of it most of what is really good and strength-giving, and what nourishment still remains in the superfine flour is but poor stuff. A great doctor has maintained that, if a dog were fed on nothing but bread made of the finest flour and drank with it nothing but water, he would die in 40 days. But if the whole corn be ground, viz, with the husks, and he be given the bread made thereof, he would live many years on it. If therefore people only buy biscuit-flour and prepare therefrom their daily food, how wretchedly fed they must be! Just make a trial and have little rolls made by a baker with pure coarse-ground whole-meal which we may call Graham-flour. And then try the same with artificial biscuit-flour. If you compare the two sorts of bread, you will hardly believe that both were made out of the same corn. Only compare a pure natural flour of any sort whatever with an artificial flour of the same kind and you will be surprised at the difference. They will look like a frock of tick by the side of a silk-dress. If the wheat-flour is white, the artificial flour will be of a dazzling white. Barley-meal is yellowish; but if it is turned into fancy-meal, it will

be entirely changed in appearance; and so it is with every species of corn. But the saddest of all is that so much fraud is practised by the adulteration of artificial flour. Substances that are altogether indigestible are ground and mixed with it. Wheat especially is used for making bread; it furnishes the most palatable and nourishing bread. Is it not therefore to be regretted that wheat particularly is used for fancy-or artificial flour, from which the best strength is drawn off. It looks nice enough, but gives little nourishment and by artificial treatment has lost the excellent corn-taste. Wheat-flour has also the preference as to farinaceous dishes, and is particularly used in districts where meat-diet is little or not at all customary. How foolish and disadvantageous is it therefore to deprive of its principal nutritive value just that article of food — the meal-meat, — which otherwise, as being wholesome and most fit for digestion and assimilation, would prove a real boon to a generation debilitated by luxuriousness. If mankind is to improve, and if poverty of blood and infirmities are to disappear, then the greatest care ought to be taken to provide our kitchens with unadulterated articles of food and especially with good genuine flour.

Nearly of an equal value is spelt or German wheat, which thrives better in colder districts, is hardly inferior to the ordinary wheat in nutritive value, and, as many people assert, in many respects more suitable for meal-dishes than even wheat. What wheat and spelt are for cold regions, maize is for warmer climes.

Rye is somewhat coarser, but very good for the bread of the poorer classes and country-people. As to its value, it is hardly surpassed by any bread from other species of corn either in pleasing taste or nutritive properties. Most country-people bake such bread at home. It is to be regretted that this excellent, pure rye-bread is no longer sold in bakers'shops and that the ordinary bread, called brown bread, is baked with little or no rye in it, and only obtained by a mixture of bran and refined flour. Rye-bread, as baked by country-people, is certainly very nourishing and the least adulterated. Rye-

flour can be used not only for bread, but also for cooking purposes, about which I shall treat more in detail in a subsequent chapter.

Barley, though inferior to wheat, spelt and rye, is scarcely so with respect to its nutritive properties. Because it is not so easily worked into fine flour, it is not much used. Fifty years ago, most country-people baked their bread half of barley, half of rye. On account of their nutritious qualities both barley and rye-flour were used for farinaceous dishes. Now-a-days, even in the country, it is used only in some places for making bread. Unfortunately almost our whole supply of just this cereal is employed for brewing beer, and as in this beverage only a small percentage of the nitrogen contained in barley remains, but little of the latter is turned to man's advantage. The greatest part of it, viz. the husks, is given as fodder to pigs and cattle. When barley has stood too long in the field, it is no longer fit for brewing, and poor people might frequently avail themselves of such opportunities to provide themselves with a very cheap and good article of food.

Oats was once considered an excellent food, and whoever wished to become strong and enduring made liberal use of oatmeal-dishes. It is to their porridge that the inhabitants of the Allgäu and of Scotland owe their vigorous, healthy constitution. It is still held in great esteem by individual persons; but unfortunately it has almost everywhere been supplanted by dainties, as for inst. by coffee. Although thousands of people know that horses derive their sprightliness, strength and endurance from no other species of grain than oats, they do not like to irritate their pampered stomach with a good oatmeal-dish. If I could feed 50 children with an oatmeal-diet and after two years place them by the side of 50 others who were fed on coffee and dishes of refined flour, how stunted in physical and mental powers the latter would appear in comparison with the former! We observe the same difference in young horses that get much oats or none. Besides, oats is so easily grown and yields so many advantages. But for all that

it is neglected, the prevailing fashion being against it. This exhortation may perhaps induce the one or the other of my readers to lend more attention to oats which in return will not prove ingrateful. I had the good fortune of coming from parents with whom oats and barley stood in great honour and owe most of my present strength and endurance to the diet of my childhood and youth.

2. Ever since potatoes were introduced into Europe, they have suffered persecution and been reviled and rejected by a great many. They shared the fate of many useful herbs and other articles of food. But whoever knows their value and understands how to turn them to account will not think little of them. For the support of man they are of such high importance as to have become altogether indispensable. Already in my childhood I heard people talk disparagingly of potatoes, as if they had no nutritive value. I cannot by any means agree with that. Potatoes are a nutritious and for poorer people they are at the same time a cheap article of food. Among the learned, the celebrated Liebig has given them their full due; for he has claimed for them a great many nutritive properties. That he was right in his opinion has been proved by the good effects potatoes produce as food, which also accounts for their universal use. They feed domestic animals and fatten cattle for the market; fowls too are mostly fed in winter with potatoes. Where meat is not the regular fare, potatoes are served together with nearly all farinaceous dishes. Also to the meat-eater they always are a welcome side-dish. I should like to call potatoes the make-shifts at the table of the poor. What a distress would ensue here in particular, what an embarrassment everywhere, if potatoes were no more to be had!

Whilst, in general, potatoes were not looked upon with much favour, — although their universal use and nutritive value speaks for them, — eggs at all times fared better in public estimation. They were universally considered very nutritious and healthy and therefore warmly

recommended to the sick and healthy. I will pass no judgment at all on eggs, but merely mention the opinions of scientific men who have examined the matter and who maintain that a man, though possessed of the best imaginable power of digestion, would have to eat 20 eggs, had he to gather from these alone the supply of nitrogen requisite for one day. To get the necessary carbon for one day from eggs alone he would have to eat 40 eggs. These two instances evidently show that eggs do not deserve the favourable opinion which is generally entertained about them. It often struck me that many people who were great egg-eaters and praised them beyond anything, had nevertheless a wretched appearance. When raw or half-boiled, eggs may be very good, but when hard-boiled, they are very heavy to digest. As to the foods prepared with eggs, opinions are divided. Every one ought to chose for himself what his experience has taught him to suit him best. But if different opinions have prevailed as regards the worth of certain articles of food, there has never been but one opinion respecting pulse, viz., that it possesses the necessary qualities of nutrition and is best calculated to promote health.

3. Vegetables. These are deficient in nitrogen. They are used in many different ways. Nations that entirely feed on corn, make but little or no use of vegetables. For flesh-eaters they are necessary, as meat, when taken alone for any length of time, is apt to produce too much heat and other disadvantages. As regards their nutritive value, this is not so high as people generally believe, for they contain very little nitrogen. They also make the blood too serous (watery). Besides, they lose much of their nutritive power by being boiled, and for that reason it is advisable, if possible, to eat them raw. To feed much on vegetables would make people stout, as nature gets accustomed to and easily assimilates them; and an early dissolution of the body would certainly threaten. I have known various people who eat a great deal of vegetables; all of them lacked freshness of colour and the power of endurance, and when they had become stout, they suffered from great poverty of blood and difficult breathing, dropsy

and an early death ensued. The body of those who feed on vegetables alone, is like the third house spoken of at the beginning of this chapter, it does not last long. When vegetables are boiled without any addition, such as salt, pepper etc. how unpalatable they are! What gives vegetables their taste and entices us to eat them, are the various spices with which they are flavored. I am therefore of opinion that vegetables ought to be taken only in connection with other food.

The various kinds of roots are also poor in nitrogen. They are most nourishing and healthy when eaten in a raw state. They were a chief article of food to hermits who lived to a great extent on herbs and roots. It is a pity that people have ceased to eat them raw. If we had not lost the habit of consuming them so, they would be highly prized. Children are very fond of eating them in a raw state and are the better for it. Through the process of cooking many substances they contain are either destroyed or changed, especially if boiled in water; they retain those substances much better when they are stewed by steam. Boiled roots owe their agreeable taste to the various condiments and other things with which they are seasoned. We ought therefore to make it a point that roots should be prepared for the table only by steam, and that they should not be made too acrid and hot by all kinds of spices; — a thing more agreeable to the palate than good for the body.

4. Fruit. Fruit unquestionably contains very healthy substances of nutrition and is not altogether void of nitrogen. Like the above vegetables it is most wholesome and best in a raw state. There are indeed many people who eat fresh fruit twice or three times a day with very good effect; but they take it stewed instead of raw. Flesh-eaters frequently use it as vegetables. That fruit agrees very well is best proved by our children, who show a particular predilection for fresh fruit, which every one else would have but for the perverse mode of life that leads people astray. In a dried state fruit is also quite delicious. During a journey, a little piece of bread with 5 or 6 pears

sometimes affords a better meal than many a dinner that would cost five or six times as much. I specially recommend dried fruit to travellers; but it is equally good for every one when taken in small portions and regularly. If fruit is stewed, let the stewing be done by steam only and have not much of spice added.

Are apples and other species of fruit to be eaten peeled or unpeeled? When speaking of corn, I mentioned the fact that the chief properties of many fruits, for inst., the lemon, lie in their peel. The same is the case with the fruits of our trees, and we ought therefore, if possible, to eat them unpeeled. The reason of it is, that that part of the fruit which is most exposed to the action of the sun and free air, is thoroughly developed and has reached the fulness of its strength.

In order to preserve stone-fruit, which does not keep long, it is mostly boiled down. People are very fond of it, and it is indeed very good for their health. If well boiled down, it is very refreshing. But one ought not to spoil the best part of it by adding all kinds of condiment. It may be taken for granted that all productions of the earth are offered us by the Creator in the most inoffensive form, and he who is careful to leave them in that condition, will also derive the greatest benefit from them.

3rd Class.

Foods void of nitrogen.

To these belong all fats. Whereas meat is rich in nitrogen and strong food for the body, fat contains no nitrogen whatever. It is true, it gives nourishment to the body, but no substances which make it enduring. Milk contains much nitrogen and is therefore the best of foods; butter, on the other hand, has no nitrogen at all, and consequently hardly any nourishing properties. This shows clearly how wrong people often are in their judgment. Thousands believe that butter is particularly wholesome. There are districts in which the poorest spreads butter on his bread, and if he has not got any, he calls himself very poor indeed. And yet butter is an article of food of very little worth, and the older it

gets, the more it loses in value. Let then every one think much of milk and very little of butter. Who would believe that the cream which floats on the top of milk, and which is twice as dear as milk, has much less value than milk, or rather that it has hardly any value at all, just because it is altogether void of nitrogen! Nor does lard contain more of nitrogen, whence it is but a poor article of food, and the piece of bread on which lard is spread is not improved to the extent people generally think.

Oils. In countries in which the fat of animals is not used, it is replaced by oils. All oils bear the same mark, they are void of nitrogen. Oils, like fats, possess nourishing properties and are necessary for the transformation of matter. But to preserve its strength and power of endurance, nature must take the necessary nitrogen from other victuals. If a man were to feed almost exclusively on fat and oil, his powers would soon dwindle away and his organism, although appearently well fed and vigorous, would meet with an early collapse.

Drinks.

As a house is constructed with solid and liquid materials, so is the human body built up with solid and liquid substances. Our Creator supplies them Himself under the name of "foods and drinks". Foods are so numerous that it is almost impossible to name all those that are useful and good for the human body. A man can therefore scarcely be destitute of those articles of food that make his body healthy and strong; only he must have the good sense to select the good ones. If he chooses others, his strength will not endure long. Of proper food a great deal has been said already; I now will speak of drinks.

The Creator Himself has provided us with a drink, viz., water. At all times men have taken pains to get other drinks besides, and these were then preferred by many to those given to us by God. Who could enumerate all the drinks that the skill of men has prepared! If the question were asked: Which is the best of drinks used in

the world, I should give this answer: What God has created is good; if it were not, He would not have created it. But what men invent is and will remain men's work. By their own preparations, men intend not only to quench their thirst, that is to say, to convey fluid to the palate and stomach for the digestion and absorption of solid food, but they want also to offer nature excellent substances of nutrition in form of drinks. How far they succeed in this, we shall presently see.

Among these artificial drinks beer, wine and brandy occupy the first rank. Beer is prepared from wheat in some countries, and from barley in others. Barley has to undergo many changes before it is turned into beer through the addition of hops. Then it goes through a somewhat long process of fermentation by which alcohol is formed. A peculiar taste is imparted to this drink by hops. The hop is a poisonous plant and though not highly poisonous, it certainly cannot benefit human nature. Now, does beer thus prepared, really contain many nutritive substances? It does not. It certainly contains some, but it acts more as a stimulant, and hence it justly ranks among the stimulating remedies. To consolidate the body and make it enduring, beer is of no use, because it contains but very little nitrogen. True, the beer-drinker gets stout by that beverage, he gathers fat, often even excessively, so that obesity sets in. He feels also refreshed by it, but it will never give him enduring strength nor a long life. Strength and power of endurance are only to be found along with plenty of good blood, but beer-drinkers are, as a rule, poor in really sound blood. This is proved by so many apoplectic fits which do not arise from a want of blood. Brewers are generally said to be very strong people. Yes, so they are, when they eat good strong food; but the older members of their craft look very much like rickety waggons. And if you won't believe me, go to a cemetery, and you will find that of beer-drinkers having died in their prime of life it contains a good many, but exceptionably few of such who reached a high age. It is particularly to be observed, that Bright's disease in which albumen is decomposed, is bent upon attacking beer-

drinkers. And as to the quenching of thirst, I make bold to assert that it has the very opposite effect. In spite of the large quantities they consume, beer-drinkers are ever thirsty. The reason of it is this: in beer there is alcohol which kindles a small fire in the drinker and provokes thirst. Hop is somewhat poisonous and irritates too; hence beer-drinkers feel the more thirsty the more they drink. I must not be understood to say, however, that beer ought not to be drunk at all, what I mean is, that one ought not to seek health and safety in beer. Why should we reject a glass of beer, if it gives warmth and assists digestion? However, if you do not drink beer, it matters nothing; you will thrive all the same, provided you make a good selection of your food. But if you do drink it, beware of going beyond one or two glasses a day.

There is something else to be remarked. If the millions of bushels of wheat and barley which go to make beer were used for baking good bread and preparing simple farinaceous dishes, they would furnish sustenance for millions of men in addition to our present population, sufficient to keep them in good health and render them happy. For two pence, the cost of a pint of beer, eight little rolls can be bought, each one of which contains more nutritive substances than two pints of beer.

Adulterations. If good, genuine beer has but little nutritive value; what shall we say of that sham-beer which is now in vogue everywhere? They endeavour to obtain a cheap substitute for hop and malt, caring little, if ought, whether that substitute be hurtful or no. Meadow-saffron is often used, although it is such a strong poison that three seed-grains thereof suffice to kill a horse. Instances are at hand. Very poisonous also is Belladonna, or deadly nightshade, the leaves of which are often more diligently gathered in summer than strawberries. The roots of this plant are dug out and sold to breweries. In the year 1887 a man of my congregation told me that he gained his livelihood by gathering such leaves and roots. How strong a poison Belladonna is, was shown in a case that occurred the other day in my own parish. Two children had eaten a few berries of

that plant, the one died of it, the other became imbecile. — Beside these two venomous herbs, there are a great many others used for brewing purposes. The drinks that are prepared with them cannot be conducive to the general welfare. I am nevertheless strongly impressed by the belief, that brewers are frequently led to resort to such ingredients for an additional reason: because, to people accustomed to the taste thereby imparted to the beer, unadulterated beer is no longer palatable.

Wine. A second drink which men prepare out of the material supplied by the Creator, is wine. Who does not like ripe grapes? Who does not feel refreshed by their sweet taste? But how much trouble and time is spent upon the preparation of wine from the grapes of the vine! A proverb says: "Wine gladdens the heart of man." It refreshes, acts like a beneficial charm on the nervous system and creates in us a cheerful, light-hearted disposition. Wine has a warming effect and therefore promotes digestion. But it contains no nitrogen and is consequently not qualified to give firmness and endurance to the body: it is nothing but a stimulant. He who relies on wine for health is mistaken. How little men require it, is shown in the inhabitants of those countries which produce no wine. I have made the acquaintance of people there of more than 80 years of age who had never in their lives drunk half-a-pint of wine. The inhabitants of wine-growing districts will scarcely believe that. It is the same with wine as it is with beer: he who has not been accustomed to their use does not feel the want of them. As wine contains so few nutritive properties, it would be a very good thing, if people would grow corn in all those places where wine is cultivated.

It is greatly to be regretted that the adulteration of wine is also carried on most extensively. In this, I cannot speak from my own experience, not having lived in a wine-country; but I have consulted many competent persons on the subject who all confirmed my statement. Adulterated wine, like adulterated beer, may become the cause of many diseases, and bring about great distress and premature death. Hence I give this advice: If you

have pure wine, drink it with great moderation as a stimulant and heat-giving beverage, but do not think you will derive any benefit from a liberal use of wine.

Brandy. A third beverage which men prepare, is brandy. Were this vile drink to be doomed to disappear from the surface of the earth, I would fain witness its extermination. Why? Because: 1st, brandy possesses no nutritive properties; 2dly, it is the worst and strongest stimulant; 3dly, it is unspeakably injurious to human nature on account of its great amount of alcohol; 4thly, it not only takes hold of, and destroys the body, but reduces also the intellectual powers to a most wretched condition. Alcohol cannot be absorbed by the human system, it must be discharged again in different ways, through the water, stool and the action of the lungs. But whatever part of it is received into the blood, has to be ousted again through the pores. A brandy-drinker is like a house-owner who considers vagabonds his best friends, opens his door to them, receives them into his house and allows them by degrees to undo his whole household without even seeing the folly he is committing. The most eminently gifted may be ruined by strong drinks, and fall into a state of insanity or raving madness, as hospitals and lunatic asylums sufficiently show.

I knew an extremely talented man who with his extraordinary mental faculties combined such a jovial and happy disposition as is given to few men on earth. He enjoyed excellent health and was extremely skilful in everything he undertook. In course of time he became addicted to spirituous liquors and at last took to brandy and gin. After he had squandered his entire fortune, he had to earn his gin as a day-labourer in the most toilsome manner by cutting wood and similar work. He could no longer eat solid food; if, instead of a meal, he took a pint of "*Schnaps*", it roused him to such a degree that he was capable of working for another pint; but as soon as brandy failed him, his strength for work was gone too. Humanly speaking, he shortened his life by at least 15 or 20 years. What would he not have been able to achieve, if he had applied his talents in a proper way!

When I think of this sad case, I cannot help calling out to all drinkers of intoxicating liquors: "He who has eyes to see and ears to hear, let him hear and see what strong drinks can accomplish in man." What folly it is to use so much of grain, potatoes and similar natural produces for distilling brandy, and to deprive mankind of these good articles of food solely to lead thousands into misery and ruin! Innumerable families have been reduced to poverty through brandy; but I will not dilate on its baneful effects, how it undermines domestic happiness, how it destroys the peace of families. All I say is: where brandy is worshipped, it works destruction. This is evident to all who are willing to keep their eyes open.

Fruit-wine (Cider). As wine is made from grapes, so it can be prepared from fruit and various berries, such as currants, goose-berries, cherries, plums etc. All beverages prepared in this way are, without exception, void of nitrogen, and act only as calorics and stimulants. It may be said of all of them: use them sparingly or not at all! You would do much better to preserve fruit — such a splendid food — by drying it. When dry, it may be kept a long time, so as to serve in years in which fruit is scarce.

By comparing the drink which God has given us with all the drinks prepared by men, we shall find that the latter are much inferior to the former; for water has absolutely none of the sad consequences which attend the use of intoxicating liquors. Here I might be asked: If the drink God gave us is so excellent, ought we not to drink water often and in large quantities? My answer, in that case, would be: Be entirely guided by the law which God gave to your nature. If you are thirsty, drink; if not, abstain from doing so, for, by your not feeling thirst, nature tells you that it does not want any liquid. I think it a great nonsense to force water on nature; what is it to do with water, when the latter is of no use to it? Water is mixed in the stomach with the digestive fluids and dilutes them too much, after that it flows off, carrying with it the absorbed gastric juice to the great detriment of the body, especially its digestion. The thinner the juice is from which nature draws the substances for the

blood, the more watery will the blood be and the slower the digestion.

People are fond of maintaining that nature ought to get every day a very large quantity of fluid, and we read even in books that every man ought to take four pints of fluid a day. On the other hand, I have known a great many people who seldom took water or beer, or any other liquid, and those were the very people that reached a fine old age. I have also come across some persons who during a whole winter did not swallow a drop of water, or any other drink. But I must add that all these people lived on a farinaceous diet. Meat produces more heat and acridness, and consequently more thirst. I am not in favour of much water-drinking myself. I take a draught or two of water at breakfast, and none whatever for the rest of the day. And if at dinner and supper a thin soup appears on the table, I thicken it by breaking bread into it. Although I drink so little, I do not once feel thirsty for months together. Just because I am a hydropathist, I raise my voice against much water-drinking, and agree with our farmers who say: A heavy shower of rain makes the ground more sterile than fertile.

But when people feel really thirsty from any cause whatsoever, they must never drink much water at once. I know an invalid gentleman who was suffering from an uncontrollable thirst and tried all kinds of fluids to quench it, but without effect. I advised him to take a spoonful of water every half-hour. When he was well again, he assured me that that had been the only remedy by which he succeeded in curing his dreadful complaint. By drinking much water, people oppress their bodies and must expect many of the best substances being carried out by it. A very different action has the water when it is taken spoonful-wise, it cools and dilutes the gastric juice as far as it is necessary, and can then neither do harm by giving a cold, nor trouble nature in any other way. A short time ago, I received a letter from the capital, in which a lady who was a stranger to me, thanked me for the great help she had derived from the perusal of my book. Among others she said: "For a very long time, I was

suffering from obstinate constipation, and for the last four years I had constantly to take physic. Lately I began to follow your advice, and since I take a spoonful of water every hour, the evacuations have become so regular as they never were before. At first, I did not for a long time feel any difference, but by degrees this spoonful of water set everything right again in me." To all who are thus afflicted, I give the urgent advice: Leave off taking poisonous drugs, and use instead every hour a spoonful of water! That will produce the desired action. By this recommendation I hope to contribute something towards rendering due honour to the drink which God Himself has given us.

Coffee. One of the most common drinks is coffee. In my childhood coffee was hardly known in Souabia, and in many a village it would have been difficult to find a few women capable of preparing it. Now-a-days its use is so general that no house is without it, except perhaps among some country-people who are engaged in very hard labour and justly believe that coffee does not give them sufficient strength. And in the district in which I live, coffee, as being too good a drink, is not given to day-labourers. On the other hand, there are places where they know of no other breakfast than coffee. But that is not enough; when once people have become fond of it, they must needs also offer it to their friends in the afternoon. Many use it even at their evening-meal. In the following lines I will set before you coffee as it is, and describe its full magnificence according to its deserts.

The coffee-shrub is a poisonous plant, hence its berries too are poisonous. The proof of it is, that one of the strongest poisons is extracted from coffee, viz., coffein, of which a very small quantity is sufficient to kill the strongest man in a very short time. This being established, can the coffee-berries be recommended for general use? And do those who wish to remain well and live long, find in coffee the proper means to that end?

A celebrated physician says: Coffee leaves the stomach when only half-digested, and carries away with it the milk and bread that were eaten with it. Half-digested substances are of no use to nature, and hence coffee

gives her nothing, or at all events very little. What she was able to imbibe in the short interval is insignificant. It is therefore a mistake to believe that we are feeding very well by taking good milk and good bread with our coffee; both are carried off again by the coffee ere they could really serve their purpose. There-withal coffee carries away from the stomach the digestive fluids with which it had become intermingled. They are then likewise lost. Thus the body loses nourishment through the coffee, and is weakened in consequence so that, after a prolonged use of that drink, it is no longer able to stand a hearty breakfast. From all this it may be concluded that poverty of blood must be the result of habitual coffee-drinking. Nor is the precious nitrogen to be found in coffee, for the coffee-berries have none, and for that reason alone they are without any special value.

But has coffee no good points at all? O yes! It belongs to the class of stimulants, and makes people feel very comfortable and well so long as its stimulating effect lasts. When that effect is gone, they feel as before. Being a stimulant, coffee, when it has become an habitual drink, may cause the most violent agitations; in fact, it produces the same symptoms as brandy, only in a weaker and milder form. But it leads sometimes to most horrid conditions. It can hardly be described how completely the whole nervous system can be ruined by the excessive use of coffee; how injuriously mind and heart are affected by it, and how it causes mental dejection, low spirits, fear, anxiety, trembling etc. Coffee is a special favorite with the fair sex and as to them coffee may be truly called homicidal, for it deprives them of strength and health and sometimes shortens their lives.

Six years ago, the daughter of an honourable family came to me, who had been completely given up by the doctors. She was well-made and her parents enjoyed health and strength. The girl told me that she was in the habit of drinking coffee three times a day, but found no longer any relish in solid food. I advised her to take nothing but a spoonful of milk every hour, and three times a day a small portion of bread-soup. Nothing but the fear of

a certain early death could induce this passionate coffee-drinker to adopt that diet. After a few days, nature had become accustomed to it, and before many weeks had passed, the girl had recovered her health.

Could I present to a young coffee-drinker those poor creatures with their want of appetite, their nervous excitement and mental infirmities, from which to be cured they have applied to me, she would surely cast aside all inclination of indulging in coffee. The sight of such diseases, I should think, would bring to reason even the most infatuated votaress of coffee.

I am fully convinced that coffee is the chief cause of the blood-poverty prevailing among the female sex. What will it lead to, if the evil is not checked in time? When such broken-down persons, upon entering the life to which they are called, have to bear on their weak shoulders the heavy burdens of the matrimonial state, then it comes to pass what many a young husband has complainingly told me: "When I took a wife, I thought I should get a helpmate to carry with me the burden of life; but now I must make the greatest exertions to pay the doctor and the apothecary, and have the incessant misery constantly before my eyes!" Many young mothers told me in tears how infirm and miserable they were and how, in consequence of their inability to perform their domestic duties, they were forsaken or despised by their husbands. Although too much coffee-drinking was not always the cause of the misery, yet it was so very often, and in all cases the distress was invariably connected with an extravagant and irrational way of clothing.

Some people will say: We have been taking coffee for many years and never felt any injury from it. I grant that with a good constitution and strong, wholesome food no one need be afraid of receiving much harm from the use of coffee. But is every one always in a position to get the healthiest and strongest food? And is not coffee too often adulterated like beer and wine? If so, its deleterious effect is all the greater. Dying the coffee is one of the adulterations chiefly in vogue. Pour water on the coffee-berries, let it stand a while, and often will

the water show a very fine green colour, indicative of the berries having been adulterated by dying. As an admixture to the berries, so-called surrogates are often bought, which consist of various substances. Some think that they give a better flavor, others, a finer colour to the coffee; others again make use of them because they are cheaper etc. But I believe that surrogates are all but worthless. In conclusion I may point out that the people in coffee-producing countries, wishing to remain in good health, drink little or no coffee at all and have made it their saying: "Coffee-drinker — early limper."

Tea and chocolate. Only a word or two about these. Of both I may say the same, viz., that they belong to the heat-giving drinks, have no nitrogen, cause irritation of the nerves and supply the human body with little nutritive food.

Health-coffee. There are, thank God, some countries in which other drinks are prepared, of which I can say the very opposite of what I urged against the stimulants just spoken of. Malt-coffee is the first. When one has taken it for a short time, one does no longer feel the want of berry-coffee. Barley-coffee which is still in frequent use, is a little coarser than malt-coffee, but quite inoffensive and generally liked by those who take it. A kind of coffee may also be prepared from wheat and rye, both of which can be recommended. People — especially the poor — would do well to prefer to the dear foreign coffee-berries these home-grown sorts of grain, which besides are so cheap. As regards the action of all these sorts of coffee, I may say this: Berry-coffee makes lean, corn-coffee feeds; the former excites, the latter is calming. The preparation of corn-coffee is very simple. If malt, as used by brewers, is employed, it must be roasted brown, then finely ground and used like ordinary coffee.

Especially good is acorn-coffee. It is prepared in the same way as the berries from the coffee-shrub. I recommend its use for the abundance of its nutritious and healthy qualities; it is a pity that it does not stand in greater favour with the public.

3 Salt.

The human body requires salt to decompose food. That is why our Creator has so arranged it that most of the foods we use contain salt. But salt gives no nourishment, and the human organism does not require the salt we put into the food. This is proved by the fact that salt is again led out of the body through the water. Salt, therefore, is nothing but a stimulant added, like pepper, to vegetables and soups. From the following it will be seen that the use of much salt is not a want of human nature, but a mere habit. If a child is fed with food but slightly or not at all salted, it will feel no craving for salt. But you can get so much accustomed to it that no food has any relish for you unless it is strongly salted. Its action is corrosive and decomposing, and who takes much salt may easily injure his stomach, bowels etc.

I have made many experiments with salt on cattle. In large dairies much salt is used to effect a rapid decomposition of food in the animals. Books and newspapers also often recommend to feed the cattle with salt, and the belief in its efficacy has found expression in the proverb: a pound of salt gives a pound of lard. I followed that advice myself and gave my cattle a great deal of salt, but I found out that all animals that got it did not grow old. They ceased to become pregnant or calved prematurely. Several butchers have assured me that they can see by the guts whether the fodder contained much or little salt; if the animals had been fed with much salt, the entrails became so loose that they could not be used for making sausages, as they tore when they were cleaned. I ascertained the truth of this by having the matter thoroughly looked into. I then adopted the opposite course, used no salt at all with the fodder, and the cattle grew much healthier and older. I therefore advise every farmer who values his cattle not to feed them with much salt. I very well remember that in my childhood potatoes were frequently eaten without salt, milk-soup was never salted nor anything prepared with milk. But now-a-days every dish must have plenty of salt. You may so easily get

accustomed to it, that finally you require twice or three times as much as you really want, and fancy nevertheless that you do not take enough of it. Although beef produces heat and ought therefore to be taken along with vegetables, if it is not to do harm, there are people who dip it first in salt before eating it. Be wise and use little salt, remembering that all our articles of food contain the necessary quantity of salt by themselves. Neither the animals of the field nor the birds in the air use any salt and thrive wonderfully without it.

4 Mineral Waters.

And now, dear reader, you will like to hear a word about mineral waters. I do not condemn them, but in general I do not recommend them either; for if salt is apt to have an injurious effect, this will be much more the case with mineral waters, which more or less contain various saline particles and have a corroding action on the stomach. If the constitution is strong and only one part of the body ill, there may be some salts in mineral water that eat the evil away; but if the mineral water is made use of too often and in too large quantities, the evil may easily be made worse by it. As it is with purgatives, so it is with mineral water. If purgatives are taken now and then, no great harm is done, but if their use be prolonged for any length of time, they are sure, on account of their powerful action, to ruin the constitution. I know a great many people who went to watering-places; the first time it did them good, and they recovered; the second time they returned home without being much improved, and when they went there for the third time, the water had no longer any effect on them. The use of many a strong mineral water acts on our system somewhat like the cleaning of silver things with sand; we know that silver is greatly injured when such cleaning is often resorted to. My advice is therefore, to use mineral water either sparingly and seldom or, better still, not at all. I received the clearest proofs of its hurtfulness from many patients who complained to me that mineral water

not only brought them no cure but had made their cases worse.

Chapter VIII.

On Eating.*

The preceding chapter has explained the value — whether high, mean, or low — of foods in general; the foods and drinks that are usually taken were divided in three classes, and as nitrogen is most important for the preservation of a strong, enduring body, the divisions were made accordingly, viz., such as are rich in nitrogenous matter, poor in it, and void of it. He who selects most of his food from the first class, makes the best choice for his nature. Who chooses those of the second class, may keep well and live long; but he will have to take more food to supply the necessary amount of nitrogen. He whose diet contains no nitrogen, must expect to see his health soon decline. On the other hand, it becomes necessary for those who go in for food rich in nitrogen, to be satisfied with smaller quantities. Who would not like to live long and be healthy and strong? Make therefore the right choice in your foods and drinks and learn to avoid what is worthless and injurious.

It may perhaps be agreeable to my readers, if I here write down a kind of bill of fare for the three daily meals. I will do so; but as I still cling to our old manners and customs, I shall describe the old mode of life and show the innovations of modern times in all their perverseness. I shall adopt for my division the three different times of the day, morning, noon, and evening.

* Note. In all I said in this chapter, I had chiefly in view the rural circumstances and mode of life of my native land Souabia, making them, as it were, the basis of my exposition. I am well aware that that mode of life cannot in its entirety be extended to other countries. Moreover many of my readers will be disinclined to adopt it; still, they may pick out from what will be said whatever seems practicable in their circumstances.

And if I bestow a particular attention on commonly-prevailing usages, it is because formerly people complained so little of poverty of blood whilst now-a-days it is a general complaint. A doctor said the other day: "Our younger rural population have become wretchedly poor in blood, aged people of 70 and 80 years have more blood than young people of 24." Beginning with breakfast, I ask: What did it formerly consist of, and what is on the breakfast-table now-a-days?

Breakfast.

The breakfast of country-people was generally some sort of soup: milk-soup, bread-soup, roasted flour-soup or potato-soup. Those who had hard work, like menials and agricultural labourers, got porridge and soup, or pap and milk, or soup and milk. Nature being rested and stronger in the morning, such a breakfast was quite sufficient. Those who had no particularly heavy work ate nothing more between breakfast and dinner; but hard workers received a second breakfast generally consisting of milk with bread broken into it, or of potatoes and milk. Poor people who had no servants took a small piece of brown bread, or bread and potatoes. And a good breakfast it was, for bread contains all necessary substances of nutrition, and bread-soup is therefore an excellent food for the body. Milk, as I said before, is rich in nitrogen, and when bread is added to it, it forms a meal that gives the body a great deal of nourishing and easily digestible food. The roasted flour-soup is prepared in this way: the flour is roasted in a pan like coffee-berries, but not quite so brown, then it is boiled with water. When bread is taken with it, you have a solid, nourishing breakfast. This soup used to be made with oat-meal and was always considered first-rate food. Porridge contains many nutritive substances and is a very good breakfast for hard-working people. The kind of flour used for porridge was barley, but chiefly oats. It was boiled with water if no milk was at hand, otherwise with milk or half with milk and half with water. Servants would have left their situations, if they had not got porridge for their breakfast.

A small plate of bread-soup was added to it. — So, you see, dear reader, how simple and nourishing this food was and how right people were in selecting it. With such a breakfast and a small luncheon afterwards, they were able to work hard from 4, nay often from 3 and 2 o'clock in the morning till dinner-time without being much fatigued or weakened.

But what sort of breakfasts do people take in modern times? The working-class in the country have indeed for the most part kept to the old breakfast, at least with us in Souabia, but they have also, I am sorry to say, combined with it many an item that is injurious. In several places it is even customary to take a glass of gin or whisky after breakfast, which partly destroys the good effect of the strong, nourishing food. With the exception of that class, people mostly choose coffee, or sometimes chocolate, for their breakfast. But what does nature get from it? In the first place, I repeat it, coffee has no nitrogen, and secondly it leaves the stomach when only half-digested, taking milk and bread along with it. Man, thus cheated, has derived nothing from it but a pleasant sensation and imaginary invigoration, but no real food that keeps up and increases strength. He has taken an artificial stimulant and a slow purgative with the self-deception of having made a good breakfast. The saddest of all is, that weak and infirm persons in particular choose such a breakfast, and thereby necessarily increase their poverty of blood and infirmity. We rarely meet a seamstress who is strong and healthy. The reason of it is, at least to a great extent, that in addition to the sedentary life they lead, these persons are too much addicted to coffee. I knew some that never would sew in a house unless they were promised their favourite drink. If these things are to mend, if people are anxious to have plenty of good blood and robust health, it is above all necessary that they should eat a wholesome, nourishing, strength-giving breakfast. Replace therefore your morning-coffee by a hearty breakfast of the kind described. If you refuse doing so, then have it your own way; but in that case do not afterwards complain of your wretchedness

and misery, and if the frame of your body should give way, then you may be sure that you yourself contributed most powerfully towards its downfall. But those who are so fond of coffee that the very word coffee acts on them like a charm, might very well take for their breakfast malt-coffee, acorn-coffee, rye-coffee or wheat-coffee, all of which are, as to their effects, the very reverse of berry-coffee. To drink gin or brandy at breakfast is most injurious, as I said before; it inflames or excites the stomach. Alcohol is and will ever be destruction to the body.

In many districts people take a breakfast of coffee and bread and butter; in others, honey instead of butter. What is the value of butter and honey at such a breakfast? They contain no nitrogenous matter and nourish only so far as they keep life going; but they impart no considerable increase of strength. Besides, honey is not only a stimulant but also, like coffee, a mild aperient. The value of honey lies in its medicinal property; as a food it is not of great consequence. — In Souabia they make a great deal of butter. It is sold in hundreds of tuns and sent abroad, but nobody there believes that bread without butter is wanting in nourishment and strength. And how expensive is the addition of butter in a family that could very well do without it. I should like to say to all butter and honey-eaters: let these by-matters alone, and put the money saved by it into the savings-bank, or buy an additional loaf of bread, and you will fare much better in every respect.

I hear your objection: these breakfasts, which you recommend, are too heavy for me, they oppress the stomach. My answer is: If you have hard work, it will not incommodate you long; and if you have no heavy labour or lead a sedentary life, do not eat much, and it will not molest you; for five or six spoonfuls of strong soup will give you more nourishment and strength than a full breakfast with coffee.

Luncheon.

We take the word "luncheon" in its original sense. It consisted formerly of milk and brown bread; the poor had curdled milk and brown bread, in winter-time potatoes and some bread and milk besides. This meal was generally over in 5 or 6 minutes, and then they went lustily to work again. Now-a-days it frequently happens that beer and bread are taken instead of milk and bread and potatoes, which is very bad, because beer acts only as a stimulant and gives but little nourishment. Moreover the beer given at luncheon is seldom good and strong and frequently adulterated. I therefore strongly advise working-people to buy bread and milk instead of beer and thus supply their nature with a healthy, strengthening food. Half-a-pint of beer costs a penny; if they buy bread and milk for it, they will be better nourished than with the malt liquor.

It is also a bad habit for handicraftsmen to get a glass of gin or whisky for luncheon, as it is sure to have an injurious effect; but the worst is that in that way the drinking of spirits becomes habitual. Let every one consider this: Whoever buys and consumes milk and bread for half the money which beer and spirits cost, will be much healthier and stronger than the drinker of intoxicating liquors.

Dinner.

The dinner of those who eat farinaceous food is quite different from that of flesh-eaters. And a difference on that point exists in every single country, so that we may well say: a different language — a different table. I shall first describe how things were in Souabia in former times, and as they are still to a certain extent. Precisely in that country, although it produces cattle in abundance and of the finest quality, meat is very little eaten. Even at times when meat is cheap, people cannot be said to live much on animal-food; ancient customs are still held in honour. And now, dear reader, let me give you a description of a Souabian dinner as it was some 50 or 60 years ago.

The first dish was "*Sauerkraut*" (a sort of pickled cabbage); every person at the table received a portion of it without any meat; poorer people often boiled it together with potatoes. In winter, peas were added. If "*Sauerkraut*" had not appeared on the table, the whole dinner would have been considered a failure. After "*Sauerkraut*" came soup, bread-soup or thick flour-soup or dumplings, as they are in use in Souabia. The next course was some roasted dish likewise prepared with good flour, and last of all a bowl of milk was served, from which all ate in common. Such was the dinner of those engaged in heavy labour. Poorer people generally used some stewed dishes instead of the roasted. How do you like such a dinner? But I forgot to say that a pitcher of fresh water stood near the table so that every one had an opportunity of drinking a little before dinner began, nobody drank during the repast. By means of this dinner which was in use everywhere, people retained their strength and health and many reached the fine old age of 80—90. If such a dinner were universally adopted, I think the great poverty of blood so prevalent in our days would gradually disappear again.

This selection of food was much better than some of my readers may be inclined to think. "*Sauerkraut*" may be reckoned among the wholesomest foods. It was proverbial to say: great "*Sauerkraut*"-eaters reach the highest age. "*Sauerkraut*" and soup intermingle in the stomach, yielding a chyme which by the gastric juice is readily prepared for assimilation. Into this mixture enters the chief meal and finally milk, so eminent for its nutritiveness. When we consider this mixture as a whole and in its ingredients, we see at once that it supplies nature with quite harmless substances wherewith to increase the blood, that it contains no heating spices, no destructive vinegar or other sour things, nothing that is too dry or hard, nothing in fact that nature cannot easily digest.

Let us now compare this Souabian dinner-table with that of flesh-eaters. The first dish is meat-soup which is generally very thin, as little or nothing is boiled into it.

After the soup comes the so-called introductory dish, the first course of meat, generally with a sour sauce and some nice pastry. Then the principal food is served, viz., beef with two kinds of vegetables, or to make the table more genteel, two sorts of roast. Such is the ordinary dinner-table of meat-eaters. At grander dinners more dishes are served up. Let us now see what the difference is between these two dinner-tables. The broth contains no nitrogenous matter whatever. It is pleasant to the taste, but the spices and heat make it more of a stimulant than real food. The second dish also contains several spices to render it more palatable. Through the addition of sour sauces the meat gets a still higher flavour, and nice pastry is eaten with it principally to moderate its heating effect. Beef contains most nourishing matter, but at the same time develops much heat, hence it becomes necessary to take vegetables with it; but these are likewise boiled with spices and irritate in their turn. When after the beef several other meat-courses, one or two roasts or fowl, are served, as is done at grander dinners, these dishes together with the vegetables have the same effect and significance as those of the beef and its side-dishes. The rear of such a dinner is generally made up by coffee, which again produces an irritation, but at the same time it helps to ease the stomach by removing the food from it as quickly as possible, thus procuring a sensation of comfort and relief. I must not forget to mention that on such dinner-tables no water-bottles appear, but glasses of wine or beer, or both in succession. If farinaceous dishes are served at great dinners, they are generally too nice to give nourishment and too spiced to moderate the heat produced by the meat-dishes. It is evident from what I have said that a great difference exists between the dinner-table of flesh-eaters and that of vegetarians both as regards the degree of heat and alimentation.

These two repasts form a strong contrast in more than one respect. But they may be very well combined in a somewhat moderated form. The flesh-eater may take at his dinner a good meal-dish and thus get the benefit of its excellent nutritive properties; whilst, on the

other hand, the vegetarian may add a meat-dish to his food and thus also convey its nutritive substances to his body. At meals, fresh fruit is often eaten — a very commendable practice, for fruit cools, refreshes and quenches the thirst.

I have already mentioned that our forefathers thought a great deal of peas. Poor people especially fed their children on pea-soup and peas-pudding. They got pea-soup for dinner and supper. Rough-ground barley was in still greater use for soup which for cheapness and strength was hardly surpassed by any other soup.

Those who disbelieve what I have said, may do as they like, I do the same, and that settles the matter. But I may be credited with one thing, viz. this, that I was not prejudiced in what I wrote, but simply explained for the best of my fellow-men what I had found out by observation.

Supper.

First of all I will again state what sort of an evening-meal the Souabian country-people had in former times. The first dish was soup, either bread-soup or soup with flour boiled down. Potatoes were also added and boiled with it. After soup came the second course, again prepared with pure natural flour, not roasted, but either steamed or with a brown sauce. The last dish was milk again. The poor, at winter time, generally ate potatoes and soup in the evening, and if they had milk, they took it with the potatoes. Soup and mashed potatoes were also eaten; that was all. Those who were well off had three dishes, the poor as a rule, only two. They often had also brown bread-soup with potatoes. And this primitive supper and for the most part also the dinner are still in use among the country-people. But one thing is greatly to be regretted because it is very injurious, viz., that milk, that excellent and wholesome food, now so seldom appears on the table, and that instead of it dear and bad beer is bought, which contains such wretched nourishment or none at all. It is difficult to understand how people can be so foolish as to sell good milk

at a half-penny a pint and give more than two pence for a pint of weak beer, whereas three pints of the best beer do not contain half as many nutritive substances as a single pint of milk. That is what I call bad economy and I feel convinced that if people go on in that way, and milk is finally replaced by comparatively valueless beer, the human race will more and more deteriorate and poverty of blood steadily increase. Most to be pitied are the poor and feeble; how many most nourishing dishes might be prepared for them with milk! In what variety might milk be used as food, whilst now this first of all foods is carried out of the house as speedily as possible! And for the money got by its sale, they buy miserable coffee and bad beer which are held in so great esteem. Oh, if people could but be cured of their delusion!

With meat-eaters supper resembles dinner as regards the kind of dishes as well as their effects; it is just so with those who live exclusively on farinaceous food. The meat-dishes are strongly spiced and heating, and produce thirst. Those who live on meal-food and use little spice will seldom feel very thirsty; and when they do, they know that there is something wrong in their body. To be free from thirst is a great advantage on the side of those who feed on meal and fruit. I conclude with the remark that supper ought not to be too hearty nor taken too late at night. "Heavy suppers, says a Spanish proverb, fill the coffins."

Drinking at meals.

Two opinions prevail among men: some say that we ought to drink but sparingly and nothing at all during our meals: others, on the contrary, maintain that it is good to take with every solid food some fluid, be it water, beer or wine. On which side may the truth be? I will explain it to you, dear reader. The food you take must first be well ground by the teeth, the more thoroughly the better; for as the proverb has it, what is well masticated is already half digested. The food must further be mixed with the saliva. In the mouth are several glands which secrete saliva. When the food

presses against the glands, the saliva flows out and mixes with the masticated food. The better the food is saturated with saliva, the better it is prepared for the stomach. In this organ the food is mixed with the gastric juice, and the more thorough this mixture is, the better will be the digestion. For the gastric juice has to decompose and dissolve the foods, the softest as well as the hardest. Beside these two transformations of the food in the mouth and stomach, several others take place in the intestinal canal, until the chyle is so decomposed that nature can draw from it all that is necessary. It would be wrong, therefore, to swallow the food before it is properly masticated. But if the food must be mixed with the gastric juice, the question arises: will this mixture be equally good when liquids are repeatedly taken whilst eating, or when no liquid is added to the food? When liquids are taken during a meal, the food necessarily mixes first with the drink, and the consequence is that the gastric juice will no longer be able to penetrate the food so thoroughly, because this is already saturated with fluid. Who wishes to dye a cloth does not dip it into water before putting it into the dye. And how diluted the gastric juice becomes, when it is mixed with liquid half a dozen times! In that case it is made too weak for the digestion of the food, and nature cannot get all that is contained in the food, a great deal of it going off without being dissolved and utilised. The only correct principle is this: Drink when you are thirsty, for thirst tells you that liquid is wanted for the gastric juice. If you do not feel thirsty, your gastric juice is sufficiently thin, and you must not drink.

A farmer who understands the rational feeding of his horses will allow them a few minutes' rest in the stable after their work, and then water them that the thick gastric juice should be properly diluted and prepared for the reception of food. Then he will give them dry fodder which they must chew well and mix with the spittle before it reaches the gastric juice. During the feeding he will give them nothing to drink, nor pour water in the manger lest the food be soaked. If he did, the food,

being already soaked in water, would no longer be sufficiently saturated with the gastric juice. And in that case the horse — as a rule — would become big-bellied, never get full strength and breathe with difficulty. The reason of this is, that the food is not sufficiently utilised and the animal consequently not properly fed. Now, when the different foods we take at the dinner-table are mixed together, we have a sort of soft pap; but if we pour into it a pint of water, beer or wine, how thinned it will be and what a quantity of gastric juice will be required before the whole is properly saturated with it! Hence the first and best rule is: Who feels thirsty before eating, let him drink that the gastric juice may be thinned, but he must drink very little and not imagine that by drinking a great deal he will be able quickly and thoroughly to quench his thirst. Whilst eating, do not drink at all, nor immediately after a meal, but wait a little until thirst makes itself felt. Why should we drink much at meals? We get fluid enough in the soup, vegetables, potatoes, etc. all of which contain a great deal of water. I have known in my youth a great many people, mostly very old, who had not drunk ten times during a whole winter. Their soups, their soft-boiled foods and milk had supplied them with the needful quantity of liquid. It is clear, and I have already mentioned it, that meat-eaters and drinkers of spirits are more liable to thirst than other people. The main principles as regards drinking may then be chiefly summed up as follows: Do not drink when no thirst is felt, and even when thirsty, not too much! Thirst is best quenched by small draughts. When eating, do not drink at all; for every food contains fluid. Even after a meal do not drink immediately, because digestion begins at once and goes on for several hours, and drinking disturbs it.

Moderation in Eating.

As people dispute about drinking at meals, so they disagree as to the amount of food they ought to take. There are some who eat a great deal and think that, unless the stomach is quite filled, they have not taken

nourishment enough. They also advocate frequent eating. Others, on the other hand, are of opinion that small portions suffice, and that it is not good to eat so often. Which opinion may be the correct one? Human nature is well nourished and kept up in strength by a small portion of food, supposing this small portion to be duly utilized. But if we take a great many kinds of foods which are neither well digested nor properly assimilated, we have eaten a great part of it in vain. Therefore it is of great importance to accustom nature to little, and that this little should be well utilized. I shall prove this by a few examples.

I know a gentleman who is over 80 years of age. He takes exceedingly small portions at breakfast, dinner and supper, without any drink, unless he feels thirsty. He enjoys perfect health, is sufficiently nourished and possesses great intellectual powers. — I know another gentleman who lived up to nearly 90 years of age. He used to take no drink whatever, was content with the simplest food and ate extremely little. — Another of my acquaintances reached the age of 90. He had never been in the habit of drinking beer or wine and was very careful never to take too much of anything. The proverb rightly says: The glutton is not born, but bred. Nature can be accustomed to anything and perversely trained so as to crave for the very thing that is sure to kill it. I knew five brothers who were poor and earned their bread by the heaviest labours. The whole winter they had to cut wood in the forest, in spring and autumn to work hard in the fields and in summer to do the heaviest of works. To support them for this hard labour they had the following food: in the morning a burnt-flour soup, or some other similar soup; for dinner which, in winter, they took in the forest, a pint of milk and brown bread, for supper potatoes and bread-soup. All five reached a fine old age and remained in perfect health. If, on the other hand, we look at so many others who eat the strongest food in twice as large quantities, lead a quiet life, never exert their physical powers much, and yet pine away full of infirmities and misery, we can clearly

see that it is not the quantity of food that makes man strong and healthy. What we must do is to choose good food, then a small portion at a time will be sufficient. We must further be careful that nature should be able to digest well what we give it, and nothing should be eaten and drunk from which nature is not likely to draw any advantage.

How often ought we to eat?

In this point also we often go wrong. Many think they cannot exist without eating four or five times a day. In my opinion the wisest course is to eat three times a day, morning, noon, and evening. If we eat too often, the stomach is never at rest; if it is always filled, it is constantly dilated. If it never entirely absorbs what it contains, the food remains in part undigested and causes discomfort. From one meal to another a thorough clearance of the stomach must take place. If peasants eat four or five times, they can stand it thanks to their heavy labour; but mark this, they would get on quite as well, if they ate only three times. This is proved by our poor peasants who notwithstanding their simplest diet eat only three times a day and keep up their strength right well. When food stops too long in the stomach, foul matters are formed which easily cause all sorts of complaints. — Make it then your habit to eat three times a day, it is quite enough. To live very regularly is most beneficial. The more nutritive the diet is, the smaller must be the portion. Finally avoid what is not good for nature, and you may then rely on having health, strength and endurance.*

* People with a weak stomach will have to take something oftener, because they are obliged to take very small portions at a time, their stomach not being capable of digesting larger quantities.

Chapter IX.

Education.

The Creator of the world has intrusted to mankind the propagation of the human race, and to that end united our first parents by an indissoluble compact, matrimony. By doing so, God provided in the best manner for the care and education of man's posterity. Man being the image of his Creator and thereby infinitely raised above the rest of the visible creation, it could surely not be indifferent to the Creator in what manner the preservation of the human race and the education of its offspring should be taken care of. From the object of the marriage contract result the duties connected with it. As the conjugal union, as formed at the outset of the human race, still exists and will last to the end of times, I should like to address a well-meant word to all who are about to enter it, showing them at the same time how to fulfil its obligations.

The Duties of Parents in General.

Who does not know that a good field produces good fruit, and that not much is to be expected from a bad one? Does this not also in equal manner apply to parents? Surely, if they are healthy and strong, an offspring equally conditioned may be expected. But if the parents are weaklings or full of infirmities, if they injure their bodies by bad lodgings, diet, wrong clothing or an irregular mode of life, their children are not likely to be healthy and strong.

Would I were able to impress the minds of all mothers with the following truths! Children more or less bear the features of their parents. In like manner they also inherit intellectual and physical conditions from them; hence the proverb: like sire, like son. If a mother lives in the conviction that there is a God who governs and guides everything, whom she is bound to serve; if she earnestly strives day and night to spend her time in His service, and really lives in His presence avoiding everything He forbids, — might it then not be expected that her pious sentiments would pass into the hearts

of her children? Happy such a mother, happy the children who have such a mother! But it is a very sad thing when a mother's character shows quite the reverse. It has the worst effect on her progeny. How often do we hear: The child is as proud and silly as her mother, loves vanity like her mother, is quarrelsome as she is etc. Good and bad qualities are thus transmitted to the children down to the second and third generation. It is the same as with diseases. If consumption is in a family or its kin, most of its members, often all of them, show a disposition to the same disease. Does insanity prevail in a family, traces of it are sure to be found in the descendants. Parents cannot therefore be recommended strongly enough never to allow any passion to grow upon themselves, lest their offspring should receive from them an unhappy inheritance for which they might once justly blame their own parents. Could we see in every infant what disposition he brings with him on coming into the world, many a one would deserve our pity, and we should ask ourselves: What will be the fate of this child with such sad germs of evil within him? These bad dispositions often receive a wider development through the bad example of the parents, which children have constantly before their eyes. What I said of the mother, applies with equal, if not more force, to the father. What says the proverb? As the field, so the turnips;

From the apple judge the tree,
From the son his pedigree.

Looking at a great number of new-born children, I might divide them into three classes: 1st children who are too weak to live, 2dly delicate children and 3dly healthy and strong children. Those of the first class are so frail as to be unable to live. The machine of the body is not set going and the soul must soon leave the fragile body, and death ensues. To the second class belong those who, though feeble and infirm, escape an early death by good nursing, and even in time may get healthy, strong and enduring, and become one day a blessing to their parents. As to those of the 3rd class, parents have not much

trouble with them. But if their education and training be neglected, these children will resemble those of the second class. If only parents would thoroughly consider that in the little body of their child dwells an immortal soul created after the image of God, and that in such a child they obtained a heavenly treasure! They have to take care that the little body should become a spacious abode for the soul, very solid and lasting, so that later on the child should be able to fulfil his duties to his Creator, his fellow-men and himself. Hence they must do their utmost to get the very best material for building up the dwelling place of their child's mind, and beware lest, by bad food or pampering of the body, it should soon go to wreck and ruin. How worthy of our pity are the children who through their parents' fault are weak and delicate, almost incapable of living up to their high destination, and to occupy that position in the world which God has assigned to them. Are such children not justified in upraiding their parents? — So much on the duties of parents in general.

The Duties of Parents in Particular.

The first duty of parents with regard to their children's health is the care for their food. For the earliest food with which the child is to be supplied, the Creator Himself has provided by a natural law which every mother is bound to comply with. If she does not, she will have to answer for it before God, and stale excuses will avail her nothing before the judgment of God. I should like to say very earnestly to every mother: "Fear your God and obey that law!" Indeed there are cases in which its observance is not possible; but among these there will be few that are not attributable to the mother's mode of life. As a rule, the spirit of the time, fashion, a wrong way of living, pampering, sensual pleasures etc. are the causes that this law of God is not observed or can no more be observed. When its non-observance is really made necessary, a doctor ought to be consulted, for he is then the competent adviser; but I too beg leave to give a few hints for such cases.

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A sick mother gave her child milk thinned with a little water; whenever the child showed hunger again, the mother would give him another small quantity of it. The child throve, was afterwards able to take nourishing food and grew up splendidly. — I knew a mother whose child had been born seven weeks before its time. It was her only child and her only darling. She was advised to give it every day some acorn-coffee in several small portions. She saved her child by that food; in time it grew up tall and strong, and is still living in full health and strength. I highly recommend the use of acorn-coffee and milk for all children. A mother had a little daughter who for a few weeks got on extremely well, when suddenly she became poorly, refused all nourishment and got so emaciated that she was all skin and bones. Her health went on declining for three months, and for several weeks her death was daily expected. I advised the affrighted mother to give her child three times a day two or three spoonfuls of malt-coffee in addition to the pap which children usually get in our parts of the country. The child showed such a liking for the malt-coffee that it rejected all other food and drank it greedily. After a short time milk was added to the malt-coffee, and this food continued for three months without any other diet being resorted to. Milk and malt therefore were the child's only food. After that, the child throve so well that it became fond of every kind of simple food and grew up a most healthy and vigorous girl. — Acorn-coffee — which is so cheap and to be got in every dispensary — might then advantageously be given to children until they are in a condition to take stronger food. The same may be said of malt-coffee, which is cheap too, good food, and promotes growth. Acorn-coffee and malt-coffee are the very opposite of the ordinary coffee. Whoever wants his children to be stunted, poor in blood, crippled in mind and body, need only to choose such coffee for their food. In addition to the responsibility with which he will burden himself, he will constantly see the sad consequences of his wrong-headedness in the wretched condition of his children.

When children have been fed with milk, malt-coffee or acorn-coffee, until they are one year old, you may after that time, often even before, begin to accustom them to another diet. You will ask me: what shall we give them? I think that, generally speaking, the poor are the only people who make a right choice in that respect. The wealthier classes choose nicer, but not so profitable food. Above all avoid exciting drinks, such as coffee, beer and wine. Give the child nothing but what is strengthening, nourishing and easily to be digested. Yet not only heating drinks, but also solid food which produces heat must be avoided. As an instance of a rational mode of alimentation I will mention a poor married couple who were blessed with thirteen children and found it very hard to provide food for them. The children got every morning a somewhat thick soup, viz., bread-soup, burnt flour-soup with potatoes in it, potatoe-soup, or a sort of porridge made of potatoes and meal. Such a breakfast was greatly relished by the healthy, vigorous children. Between morning and noon hunger set in again, and they received potatoes and bread, or when milk was in the house, milk and bread. For dinner they got some strong soup, a steamed meal-dish and milk, in the afternoon a slice of brown bread, and if milk was added, the children felt supremely happy. In the evening bread-soup and potatoes were again placed on the table with a draught of milk, if there was any. That is about how those children were fed, and you would not easily have found a family that could show healthier and stronger children. If parents would but remember that they are also responsible for the bodily development of their offspring and must never choose unsuitable food for them! Meat is bad for children; it makes their blood too hot and impure and exposes them far more to the danger of losing their health than if they were only fed with milk and farinaceous dishes. The main principle therefore is this: Choose milk and meal-food for your children. But it is also of great importance that they should never he helped to too large a quantity of food; for the appetite of children is generally very keen and when they declare themselves satisfied, they have,

as a rule, eaten too much. Do not be afraid lest their food should be too rough and plain. I knew a mother who used to have rye, barley and oats ground, and the whole baked with the bran as bread for her children. She had also other dishes prepared with that mixture. Thus the children got all the nutritive substances from the grain and were capitally fed. By giving your children white bread or dishes prepared with refined flour, you provide them with a poor nourishment; and if you give them hot, spiced and sour food, their blood will become heated and cause troubles of indigestion. The consequence of it will be that the children lose all vitality and soon fall into a state of lingering sickliness, as I have seen so many who were brought to me by their distressed parents. Or else they will, at best, prolong their lives under painful difficulties, hardly fit to fulfil the duties of their calling. Nor ought parents to forget that heating drinks and foods excite and foster sensuality. Good children are the happiness of parents, but only those deserve that name who are intellectually and bodily healthy and strong, and morally good. Why are their mental faculties often so weak or arrested in their growth? The cause of it often lies in the defective development of the body which has a great influence on the mind: if the former is stunted, the latter will likewise suffer and be weak. "Mens sana in corpore sano," in English "a sound mind in a sound body." If we look around us quietly and without prejudice, we shall find that a considerable number of learned men have sprung from the simple country-population. We may take it for granted that they were brought up in the simplest, yet happiest way. In former times students always ranked according to their capacities; it was then everywhere observed that most of the best places were occupied by the children of country-people. Parents ought therefore to take great care that their children should receive a very simple, healthy and nourishing food, consisting chiefly of meal and milk. Meat-diet ought not to be allowed too early and meat moreover only given in combination with farinaceous food.

Treatment of Children with regard to their skin.

Children too have to stand the changes of the four seasons; they must be accustomed to cold and heat. If they are not treated correctly in this respect, the body will not develop properly and not possess sufficient power to resist all coming storms. The human body, that of a child not excepted, must be hardened against cold and heat. When we read of the hardening which men of ancient times practised from their childhood to the end of their lives, we are amazed at the results they obtained, at the health they enjoyed, at the old age they attained. How wretched is now-a-days in this respect the condition of mankind? I am fully convinced that, unless our youth is effectually hardened, poverty of blood will more and more increase, our infirmities become greater and more numerous, and thousands will die an early death.

How are children to be hardened?

It is customary, and necessary for the sake of cleanliness, to give children warm baths. I have nothing against it; but if they get every day a warm bath, it may reasonably be inferred that they are rendered delicate thereby. Let a grown-up man take a warm bath every day for two months, and he will experience what I was told by a patient of mine. He had taken 25 warm baths and become in consequence quite languid and so sensitive, that he could no longer endure the cold. Now if grown-up people can be half-ruined by a daily warm bath, does it not stand to reason that infants are far more injured by warm bathing? And how varied the temperature is of these hot baths for children! Mothers and nurses often examine with their hands whether the bath is warm enough. But as they frequently have cold or callous hands, the bath may easily be a great deal too hot, and the poor little creature has then doubly to suffer. I am not against warm bathing, but it ought not to last long nor be too hot. In three minutes the child may easily be cleaned by the hot bath, and then the hardening ought to begin at once. Let the child, on

coming out of the hot water, be washed with fresh, cold water, which can be done in a few seconds; the superfluous heat will then disappear just as quickly. The thing may be done more effectually still in this way: place by the side of the hot bath a tub with cold water and plunge the child into it for a second or two, thereby you will not only remove the superfluous heat, but also strengthen the child's constitution. Of course, the child will scream at first; no matter, children scream without a cold bath, and after a short time they will no longer mind the cold water. A civil-officer wrote to me that he was very much indebted to me for the good advice I gave him to dip his children in cold water; since that time, he said, they were healthy and strong. Good parents must show a certain determination and firmness in their doings and not be led by sentimentality. In case the mother's heart should be too tender so as to make her feel as if the fatherland were in danger if she plunges her child into cold water, she may for a few days temper it a little so as to have a temperature of 59 to 66° Fahr., but she must not, on any account, wait too long before accustoming the child to the cold water.

The child being so far developed as no longer to require a daily warm bath, it becomes advisable not to delay the hardening by cold water, not only for cleanliness' sake, but particularly for the bracing of the body. If from their third year to the time they go to school, children were bathed or washed every day or at least three or four times a week, how grateful they would one day be to their parents for having enabled them to perform the duties of their vocation in health and strength. Just let your children have their own way in the open air, and you will very soon see, in case they have an opportunity for it, how they splash and walk in the water; it does them good, they feel so comfortable in it and find it hard to part with it. They would not so much like to go into the water, if it did not agree with them so well. Let the little ones have their enjoyment even if they enter your sitting-room dripping with wet, since it helps them to obtain the blessing of a vigorous

health; only, if they come home wet, they must put on dry clothes. A German proverb says: "What was learnt by Jack the small — Is practised now by Jack the tall." Children who brace themselves by cold water, will later on keep up their health by the same means and never grow effeminate.

Children's Clothing.

Whilst many children, through wrong alimentation or from want of hardening, are rendered incapable of properly fulfilling the duties of their future vocation, there are again a great many others whose health is more or less ruined by their clothing. A mother ought never to forget that her children want clothes to cover their nakedness and to be protected from cold and heat; what goes beyond this is more or less of evil. When we see children, especially in towns, who up to their knees hardly wear any clothing, in fact nothing but boots and stockings, whilst the rest of the body is so overloaded with clothes that they are quite disfigured by it and look like storks stalking in a field, we cannot help thinking that they are dressed to make a show of themselves and thus from earliest childhood trained to vanity. But another great mistake is made by such a way of dressing. By so many clothes the child's body is kept much too warm, the blood is more drawn to the upper parts and the feet become deficient in blood. Then the children have also to wear drawers which is another means of effeminating the body, the beginning of future diseases. Whatever parts are exposed to the open air and thereby hardened, obtain protection from many evils and diseases. I therefore strongly advise parents never to clothe their children in such a way that they should have one day to suffer and repent through their mothers' fault. Let the dress nearest to the skin be of linen, over this put on a dress for week-days and another for feast-days. However simple the material is, it will be sufficient if it only covers naked parts and protects from heat and cold. Head, neck and hands are to be braced like the feet. If you allow these parts to be pampered, you plant many germs of various

diseases. Fifty or sixty years ago diphtheria was unknown, and now thousands of children die of that disease. Pampering and wrong clothing may have a great deal to do with it. When in autumn, winter and spring a child's head and throat are wrapt in woolen stuffs, why should not the vampires of health build their nests and hatch their young therein, to feed on the child's life?

How simply dressed children went about in former times, not fearing the cold in winter, nor the heat in summer! There were not so many deplorable cases of death to be registered then as now-a-days. I know a married couple who had four children, a splendid farm and ready money besides. In a single week their four children were carried off by diphtheria. If such cases did not formerly occur, may we not rightly suppose that the present mode of dressing is mainly answerable for so many diseases among children? Unequal clothing produces unequal heat. To the parts that are kept warmer more blood is drawn, and vice versa. Who can deny that through this unequal distribution and accumulation of blood every kind of mischief may arise?

When head and throat are muffled up with thick woolen clothing and, owing to the heat thus engendered, more blood gathers there, must we not naturally apprehend grave disorders and evil consequences? Nor must I leave unmentioned that in spite of the wrapping round the head and throat, the cold air has to be breathed all the same. In hardening the body take as your first principle: head, throat and feet must be well hardened by fresh air. You need not be afraid of catching cold, if you proceed in a rational manner. A hot stove warms the whole room; so does also nature warm all parts of the body. Give the head a light covering, to the throat nothing at all in summer, and in winter a rather light necktie which must not be of wool. Nor is it to be fastened too tightly, as the air must constantly be able more or less to penetrate to the skin. How many people suffer from diseased glands? As soon as they notice glandular swellings, they wrap their throats up ever so much, whereby the blood accumulates still more there and the swellings increase.

I feel convinced that there are few sufferers of diseased glands who have not in their youth pampered the throat in the manner alluded to. How many children had formerly to walk to school three or four miles without ever having worn a piece of woolen cloth! And precisely these children were found to possess the best health and the strongest power of endurance. If we wanted any further proof, we should find it in those families that wander about in vans often with many children who in the bitterest cold are only half-clad and sleep in the van. Compared to town's children, how wretched these appear by the side of them!

On reading these lines, many a mother of a family may ask me: "How shall I rationally harden my growing-up little children? I should like to do everything that may be conducive to their future happiness, so that I should stand justified before Almighty God." This is my advice to her: When spring has come, children delight in walking in the open air with naked feet, and when they see others walk bare-footed without being allowed to do the same, they not unfrequently shed tears. Let them walk bare-footed by all means! When they feel cold, they are sure to return to the sitting-room. Wait until they ask for their shoes and stockings; but you will have now and then to wait a long time; for they always feel very comfortable in walking bare-foot. And as the birds, at the approach of spring, lose part of their feathers, and other animals get their summer-coats, so also simplify the clothes of your children. In order to have nothing at all to fear, accustom your children to a rational hardening by means of water; let them now and then walk in the water for two or four minutes, or keep their arms in the water for a minute or two. You will not often have to spur them on to it, the feeling of comfort alone will entice them to repeat this hardening exercise. Allow your children, at least at morning and evening, to walk for some time bare-foot in the garden on wet or moist grass, and the great summer-heat will not injure their braced young constitutions. If you will go still farther and make your children very healthy, induce them to

take a short hip-bath. When once accustomed to it, they will not only feel invigorated but delighted with it. As children must harden themselves in spring to be able to endure the summer heat, so also must they be prepared in autumn to stand the cold in winter; for that reason they ought not to leave off walking bare-foot too soon, and when they cannot do so any longer in the open air, let them walk bare-foot in your sitting-room in autumn every morning and evening. There is no greater blessing for the young than good health which prevents also much misery in later years.

Provide for fresh air, especially in bed-rooms.

The bird thrives best in the fresh air, however much this may change as regards cold and heat. Penned up in a room, it loses its beautiful bright colours and its cheerful mood. Just so with children. When a baby has been several times carried about in the open air, you will notice in it a craving desire goading it out into free nature. Would, that all mothers recognised it as their duty to comply with this desire of the child! That they should come to understand that their children thrive best in the fresh air! Little children can hardly walk on their weak legs before they hasten already towards the door to get out, and when they are fetched back into the room, they begin to cry and scream. Not in summer only, also in cold winter they look out for the open air, often in spite of their poor thin garment. This indeed affords the clearest proof that the child's nature, even though reason be not yet developed, instinctively goads him out into the open air.

The other day, paying a visit to a sick person, I met on my way two boys not old enough to go to school yet. They were walking bare-foot in the snow which had become sloppy by the mild air, and then felt uncommonly comfortable. Their dress was very simple. As during winter these boys had daily been in the open air for a longer or shorter time just as the cold would allow of it, this walking with naked feet could only do them good. It is generally

and justly admitted that children born in spring are better off than those who come into the world in autumn. No doubt, the cause of it is that the former get sooner and more into the open air. But if the air in a room is not very favourable for children, how injurious must it be when the children's bed-rooms are badly or not at all aired, or to make the evil worse, when they are strongly overheated. Fifty or sixty years ago, little children used to sleep in cold rooms, and I never heard that one had been frozen to death. All mothers ought to take care that their children should as much as possible get fresh air by day and by night. The most injurious of all is, however, when the walls in children's bed-rooms are damp, and little or no sun gets into them. How easily and how soon is then the blood vitiated and the foundation laid for future misery! If children are to grow up healthy and strong, then it is absolutely necessary to provide for proper clothing and food, and for fresh air and dry, bright bed-rooms.

Exercise.

All that is young is merry and lively, so are the birds in the air and the animals in the fields. With children too cheerfulness is innate, they like to skip and jump. If you give them their own choice, you will soon see that they act like other beings. A child's gaiety is also the best proof of his good health. When children are still small and young, their merriness and play last but a short time. Their young strength is soon exhausted; they rest a while, and then play and merriment begin afresh. This is the very point that must be well considered with children that they may never be overtaxed or over-exerted. But as children naturally take pleasure in games and joyous romping, so they soon betray a liking for work, and whatever is commensurate to their strength they undertake with equal eagerness and with all their might, in order to show to those around them that, although mere children, they are already strong and able and willing to work. Thus a little boy will look around him for a whip, and cry out: "I shall be a carter". A little girl will bring

a plate or any other kitchen-utensil to show that she too wants to be doing something. But this busy mood is soon over, and fatigue follows. This must be taken in consideration in the training of little children. They feel love and pleasure for everything, but only for a short while. The more they move in the open air, left to their natural bent under the control of their mothers or nurses, the healthier and stronger they will grow up. Well then, let your children have plenty of fresh air and free exercise, look upon their games as an exercise training them for work, and a preparation for future occupations! In that way they will from their childhood become accustomed to exercise their physical powers and store up for their old age perseverance, power of resistance and strength. Beware however, of ever leaving children without proper surveillance.

How sad it is for children to be penned up in a nursery, not to have a bit of garden or ground on which to gambol and there to breathe the pure, fresh air! Such children have indeed a pitiable lot. They begin already to be dead to all joyous life. They soon also lose their good appetite and their nervous system often becomes excited. They lack the real-childlike, merry and cheerful mind which children ought to have.

Last year an anxious father and an alarmed mother came to me with their three children. They were from a town, and the mother shedding tears, said to me: "We both, my husband and I, feel very unhappy; our three children are perishing; they have no courage, no life, no joy; they neither relish food nor do they take pleasure in any game whatever. Nearly every day the doctor comes to our house; sometimes he writes a prescription for some medecine, sometimes he orders wine to be given to the children in small portions, or this or that. — We did all we could; we have sufficient means and would be ready to do anything for our children." These parents wished to know whether they could not remedy the evil. I gave them the following advice: "Send your children into the country for three months, let them walk bare-foot every day; procure them an opportunity to walk now and then

in a brook with naked feet; give them several times a day milk in small quantities; or a spoonful every hour, very simple food without spice, good brown bread, but neither beer nor wine, and after three months you will see your children greatly changed.

And in fact, after four months I saw the three children who had been hardened during the summer in the fresh country-air and differently fed, and I was amazed to see the change that had taken place in their appearance. In the hearing of every family, especially if they live in towns, and to those with whom pampering is already ingrained, I should like to call out: Do the same!

To be sure, many a parent will say: that's all very well, but I cannot afford it. To such I give this advice: Feed your children as you have been instructed in this book, do not give them any intoxicating drinks or spiced foods, air your dwellings often, provide them with facilities for partial or full baths, and you will likewise find this treatment a blessing for your children.

Chapter X.

School and Vocation.

The whole life of man is a school. Day after day, every one goes to school, day after day he can learn and practise. This goes on until death. Happy the man who is wise and industrious enough gradually to acquire not only what is necessary, but also what is simply useful and advantageous. Before all, it must not be forgotten that there are, in human life, two opposite schools in which lessons are given and lessons may be learnt. Who does not know that good and evil exist on earth, and the good is engaged in a constant combat with the evil. Each of both wants to rule. Instructions are zealously given in both, good and evil. According to the instruction he receives, each man is schooled for good or for evil. Blessed is he who is taught in the good school and trained for the good; but ill-fated is the human being who goes to the school of evil and learns evil therein. I will try,

as far as I can, to show the exact character of both these schools, that every one should know which is the good and which the bad school, and what consequences the instruction has that is given in each. I shall begin with that school of life which the child frequents in his earliest years, and then examine the various schools of life down to the very last.

The Child's first School.

The first school of the child is the school in the parental house. A little child may truly be likened to a grain of seed which does not look as if it could develop into a stately plant. As small as the child's body is in comparison to that of a grown-up person, so tiny also is its mind when compared to that of a fully developed man. But scarcely has the child reached its second or third year, when it is already sent to school, where it goes through its first course of object lessons. As soon as it has learned to speak, it not only looks at the objects that strikes its eye, but wants to know all about them. Therefore it puts all sorts of questions to satisfy its curiosity. Its first teacher is the father, its first mistress the mother. As the child's eye is first of all directed to father and mother, so does it listen to their teaching, which its heart takes in most readily. O! that parents would not forget that it is their duty to give the first lessons to their children, and that they have been appointed by Almighty God to instruct His little ones! And what are the subjects which father and mother ought first to introduce to the child's knowledge? By its own experience a child soon comes to know that it is very dear to its father and mother. Let it be taught very early that it has another father in heaven who loves it even more than its parents do. That instruction ought to be imparted most conscientiously. But parents must not only teach their children by words, but most forcibly impress them by their own example how to lead a good life. The first thing they have to impart to their children is the knowledge of God; the second is the way and manner how to serve God, and this children ought espe-

cially to learn by their parents' example. Children like to hear something about God, the highest Being, and may very well be instructed about God's greatness and sublimeness by a simple narrative of the world's creation. And as the instruction by word advances but tardily, let the instruction by example help it on. How fortunate are those children whose parents by words and example teach the knowledge, love and service of God! But I call such children doubly unhappy whose parents know little if aught of God, caring little, if aught, of living in His service. Because children like their parents' instruction best, it penetrates deepest into their hearts, be it for good or for evil.

But whilst it is necessary that the child be taught about its high destination and learn that, to be happy, it must be closely united with God, there is another subject which must not be overlooked viz., work. The desire to work is innate in children. They love father and mother best and like, as much as possible, to be with them. Now, when they see their parents diligent at work, they too apply their little hands, and begin to carry, to lift and to work. They learn it from them; and hence parents ought also to place the example of zealous work before their children's eyes. Work must be one of the chief subjects which children learn in the school of their parents. But it is not enough that children should be schooled in the service of God, and accustomed to work, they ought also very soon to learn how to conduct themselves in the midst of the hardships they will have to encounter in life. For man is not only adjudicated to work, he also, by a divine decree, has to bear sufferings and hardships. On this point children ought to receive instructions from their father and mother by word and example. When a child is told: "You must readily accept the hardships you cannot escape; you will one day be rewarded for it;" — if it sees how the parents themselves patiently bear sufferings and hardships, it will more readily resign itself to what is unpleasant and get accustomed to tranquillity and submission in pain and grief. If its parents utter no

complaints and curses, the child will not begin to complain and curse either. But during the years children are being instructed in the school of the parental house, they ought not to be overloaded nor kept too long and rigorously to their work; for if children are overstrained by work, they will grow delicate instead of growing healthy and strong. A child will soon master a short sentence, but find it impossible to learn a piece of poetry by heart; and so it is with manual work. — By a careful observance of all I said about diet, clothing and dwellings, and by giving your children proper instruction, you will see them develop in the most hopeful manner. But how will those children fare, who hear little or nothing from their parents about God, their creator and father, who are not taught by word and example to serve God and bear the troubles of life? Too soon only, it is to be feared, obstinacy and self-will will take root and develop in the little ones, and there is every probability that, at no very distant time, they will forget their duties to their parents as well as those they owe to God. If, moreover, children are not accustomed to juvenile labour, or if they are taught by word and example to indulge in idleness, to become violent and impatient, to quarrel and fight — what sad consequences all that must have for them! Parents who act thus are no christian educators. However, the parents' duty is not only to teach their children well and to give them a good example, they must also take heed lest they should see and hear things calculated to counteract their good teaching. Notwithstanding such a safeguarding, children will unfortunately see and hear many things which may become injurious to their souls. In such cases the parents' example and model will greatly help to destroy the bad impressions they received. Parents who leave the bringing-up of their children to servants, governesses etc., cannot be too careful in the selection of these persons, lest the latter's teaching should effect the very contrary of what they wish and intend. A child is in his teacher's power.

I once made the acquaintance of two priests, and I asked them: "How did you both become priests? Your

parents are not very enthusiastic about the priesthood, I know." I received this answer: "That we became priests, we owe to neither father or mother, but solely to our servant-girl who taught us to pray and instructed us in the knowledge and love of God. Every night when we had been sent to bed, she would come to our bed-room and pray with us. By her lessons and example she guided us to a good life, and so it came to pass that we both chose the priesthood."

Do you wish for another example, dear reader? Then listen. I know a mother who gave religious instruction to her children up to the time of their first communion, teaching them every day were it only for a short time. The lessons of this mother were signally blessed, for all her children faithfully followed the precepts of their religion and are the consolation, joy and happiness of their good parents.

If man, through his own nature, gets more easily acquainted with evil than with what is good, how much more rapidly will a bad education lead him to destruction! A bad governess or mother finds no difficulty to sow the seed of future depravity by her teaching and example. I once knew two brothers of whom one died at the age of twenty seven and the other at twenty nine both having ruined themselves by their evil passions. On their death-bed they told me that their own mother was the cause of their ruin, because she never showed any zeal for the good, and never protected them in their childhood and youth from so many things of which she must have known that they were injurious to them.

Happy, therefore, those children whose parents are good educators, who, by word and example, bring up their darlings in a judicious manner, and conscious of their high and difficult parental duties, educate them bodily, spiritually and morally, as God will have it. Thus they will procure joy and consolation to themselves and a great blessing for their children. Then their children will also manifest in their conduct the good qualities of their parents, just as their countenances reflect the features of their father and mother. Let all parents make a mark of this!

But when the first instruction goes wrong, and children are more brought up for the world and wordly life than for God and eternal life, the traces of such a false education will be seen in a sinful conduct. Dissatisfied with themselves, they will be unable to bear the hardships of life without grumbling; they will cause pain and grief to their parents, and embitter and shorten their life. And the thought of eternity will bring comfort to neither parents or children, but, on the contrary, fill them with horror.

The Child's second School.

At the age of six, children usually begin to go to the second school, where they are instructed in those subjects the knowledge of which is necessary for life. The first and most important instruction which the child received from its parents, has only to be continued and extended in the second school. The child is now capable of receiving such instruction, for at the age of five or six years it is, physically and intellectually, sufficiently developed. In my younger days people used to say: Whoever can read, write and cipher well, and possesses a sufficient knowledge of religion, has frequented a good school and received the necessary guidance for completing his education. In those days there were many schoolmasters who understood little more than reading, writing and ciphering correctly. I myself had up to my 12th year a master who was a shoemaker by trade, and yet taught us children those subjects with zeal and success. I am still very grateful to that teacher, for he gave us an excellent example. And if some of his pupils remained rather stupid, because he could put nothing into them, we know from the results at examinations that the race of blockheads has not died out yet, though we have now certificated teachers. It could also be shown that many pupils from such schools, after having thoroughly possessed themselves of the foundation of "reading, writing and ciphering", improved their education by their own exertions. There were some who were well up in the history of the world and the Church, and others who in their free hours ac-

quired a good knowledge of geography by means of books. My own father, who was a weaver, had such knowledge of profane and Church history that he often put me to shame, although I had already finished my course at the university. And thus many whom nature had endowed with particular talents, received in those simple schools a sufficient foundation to extend and complete their education.

Children attended the weekday-school to their 12th year, and the sunday-school from the 12th to the 18th year. Formerly the three subjects named above formed the chief items of the school-programme, and their knowledge was considered sufficient for life and further self-improvement; now-a-days, owing to the great number of subjects taught, we have very different schools in which much more can be learnt and more comprehensive knowledge acquired. But whether these schools are good and useful to every one, is another question. At the age of six, children are nothing but children, and if they go to school to their 13th year, even then they remain children, bodily and intellectually. When children are overloaded with bodily work, they droop, as I have already said before. Could it not be that they are now also overburdened with school-work and their health becomes impaired by it? Will not in a school, in which too much is taught, the mind suffer distress as well as the body? But what will become of a child which is mentally and physically going to decay? Moreover, when a child's powers are overtaxed, the school becomes a burden to him, and thoroughness cannot be expected. And with all that the child is supposed to be full of enthusiasm for his lessons, the school is to be the happiness of his young life, the instruction to be taken in with eagerness. He who is overburdened will naturally wish to throw off his load and be filled with a dislike both to further burdens and the person who imposes it upon him.

When we look into our present school-plan and the demands which are made on school-children, and then compare these with their youth, their delicate organism, their weak talents and powers, we might well ask: how

are children to get over such mountains without being injured? With the undeveloped powers of their mind and body, they naturally lack perseverance. Must they not break down, mentally and physically, when they are made to sit for hours and hours in school? I have said before: a child learns a short sentence with ease and pleasure, but it cannot learn by heart a long piece of poetry. How could a child's brain for long hours take in new knowledge without becoming over-fatigued? May not the result often be like that of a sponge which is dipped into water, taken out again and replunged into other water that it may absorb still more of the liquid? The second water will simply run off from the sponge, because it is already saturated. When children have been sitting on school-benches over two hours we notice in them, specially in the weaker ones, the greatest weariness and it becomes clear that they take little or no interest in the subsequent lessons. If the school-plan is too extensive or comprehensive, a thoroughness in learning and practising cannot be expected. And how can a proper formation of the mind and body be attained, when every solid improvement is thus thwarted? Children are by nature inquisitive, eager to learn and willing to learn; but when they show by their whole bearing that they are no longer able to follow the master's instruction, and yet are compelled to do so, they will loathe their lessons, and do as young horses from which too much is expected: instead of advancing, they will go back.

A short time ago, I listened in a school to the description of a garden given on an object lesson. What a time it took! How long the children's attention was kept on the stretch, and what a trouble it gave to the master! I thought within myself: I would rather deliver a sermon than give such a circumstantial and extensive explanation. And again I thought: In the school of my childhood nothing was said about a garden, and yet every child knew what a garden is, what it produces, and how it is arranged.

Another example. A gentleman told me that it is so very difficult to impart an idea to a child; he said, he had taken great pains to make a young school-child under-

stand what a chalice is, that it is made of copper, silver or gold, and used in church at the celebration of Holy Mass. When he thought that he had explained everything very clearly and accurately, he asked the child whether it now knew what a chalice was. It answered, yes. Then he put the question: "Where can such a chalice be got from?" And the child answered: "From the lime-burner." This answer showed that it had understood nothing of the whole explanation. I remarked to the gentleman that I should have got on with the child very easily and without much trouble to myself. He asked me how? and I replied: I should have said nothing at all, because after six or eight years the child would have long known what a chalice is and what lime is.* — In our instructions we must therefore always remember that children are fond of learning, but not of long lessons, and that they must not be kept occupied too long with the same subject, else their minds will become over-loaded, blunted and disgusted with the work, and their natural power will finally succumb. If this is true in a general sense, it still more holds good as to less gifted children and those whose organism is imperfectly developed. The mental development of children varies. Many a child is more advanced at the age of five or seven than others are at nine or ten years. Nor is it even desirable that their mental faculties should develop too soon and too rapidly, for with such the body generally grows sickly and meets with early decay or total ruin. There are many children who, at the age of seven or eight, show little talent, and yet a few years later come out all the stronger. I willingly grant that children ought to learn as much as their powers permit, but they must not be overworked. Nor must we forget that for school-children the instruction does not cease at home, and that home-lessons have to be learnt and practised at an early date. Father and mother have to continue the instruction and children must not remain mere spectators of their parents work, but learn to imitate and practise it according to their own powers. If these are overstrained in school,

* The German for Chalice is *Kelch*, for lime *Kalk*.

and consequently become exhausted, the home-schooling will slacken, and what children have not learnt in it, they will not be likely to do afterwards.

But it is not only the parents' duty to instruct their children at home, they have also to watch that they should improve the lessons they receive in school. Here, too, religion is the first and most important subject, and parents must make sure from time to time that their children are improving in religious knowledge. It is therefore necessary that they should send them to school regularly. In my childhood I was always most strictly examined by my parents in religious instruction; during dinner-time, on sundays and feast-days, I had to give a most minute account of the sermon, and if I happened to remember nothing of it, I had to lay down knife and fork, and leave the table without a dinner. No doubt, a heavy punishment for a hungry child, but also a just one! But children must not only be well taught in their religion, they must also be guided, especially by their parents' example, to live according to their faith. In this respect, parents ought to keep a particular watch over their children during the whole of their school-time, as the mischief done by the neglect of that duty can never be entirely repaired.

Parents ought also to be careful to give their children during that time a very simple, nourishing food, for children are not only to learn, but also to grow. If the diet is somewhat coarse, it does not matter; on the contrary, they ought not to become accustomed to refined food. Spirituous liquors must be looked upon as poison for children. Let their clothing be simple, lasting and adapted to the season. No vanity on any account; it leads to pride. Provisions must also be made for a very dry bedroom, good airing and very simple, healthy beds so as to prevent pampering. Nor must it be neglected to harden the children by fresh air as well as by the means indicated above, viz., bare-footed walking, puddling etc. In winter children may walk bare-foot in the house morning and evening, but for exercises of this kind in the open air spring and autumn are the proper seasons. The consti-

tution of children can be strengthened twice as much by hardening alone. It costs nothing, and the trouble is insignificant. Children are soon taught to prepare a bath, and by taking from two to four half-baths or whole baths every week, remaining in it half a minute at the highest, they develop vigorously to the greatest joy of their parents and for their own good. But by being pampered, youth becomes a prey to many passions and infirmities.

School of Adults.

School-time generally lasts from the 6th to the 13th year which is considered the period of childhood. It is like a beautiful spring-day which soon vanishes. Then comes another time which partly brings the same duties, but in a higher degree. That is the time when father and mother should do their utmost to be good teachers to their children. Hitherto these were reserved and timid, clinging to their parents and mainly looking up to them. But as they grow older, they become more inquisitive, they want to see and hear more and be in the society of other people. The greatest care ought then to be taken that they should hear and see and do nothing but what is good, and above all be protected from bad companions. At this period a firm religious foundation must be laid on which man's whole future life is to be built. These years may therefore rightly be called a school of virtue, because the practice of virtue must be the chief object of our instruction. The youthful hearts ought to become deeply impressed with God's decree: thou shalt work in the sweat of thy brow and patiently bear the tribulations and troubles of this life. And since, at that period, the world puts forth all its charms to attract the young, they ought to be made thoroughly familiar with the hardest sentence God has pronounced on man: you shall certainly die one day, and then you will have to leave everything you possess, and to render an account of everything you have done and left undone. At that critical time, it becomes clear in most children whether they will walk on the broad road of the world or follow the narrow thorny path of virtue, which alone leads to peace on earth and ever-

lasting happiness. Guided by their own experience, parents ought to protect their children from the dangers of the world, and teach them how to avoid them. They must show them that they will perish if they expose themselves to dangers. But in order to be fully alive to the necessity of fulfilling their duties with all possible zeal, parents must well consider that their children are more inclined to do evil than good. But nothing keeps man more effectually from following his evil inclinations and the allurements of the world than a life based on religion, for in such a life man has constantly before his eyes his eternal destiny which shows the world in all its wretchedness. Never will the world and evil desires conquer virtue, if the eternal goal is understood and aimed at with youthful ardour. The contrary will happen to those who in their youth lose sight of that aim. And thus it comes to pass that some walk in the path of humility, others the road of pride, that some love simplicity, others vanity. Some lead a sober life, others give themselves up to sensual pleasures and so on throughout all other virtues and vices.

Young trees that are planted in a garden require for many years a firm prop and must be diligently pruned to prevent decay or deterioration. Such a prop parents must be to their children, and they must cut off all excrescences of evil. When the little trees lose the support, they are soon destroyed by storms. Young people will have the same fate, if they are not preserved from destruction by the protecting and guiding hand of their parents. But if during their happiest and at the same time most dangerous years, they are duly instructed in the fear, love and service of God, they will follow the bright road of wisdom and happiness, and love it too.

I knew a family whose father was very good-hearted whilst the mother was so blinded that she saw nothing but good in her children. Both overlooked the evil inclinations of their children and the dangers that threatened them, and allowed them too much freedom. When they approached the age of twenty, their parents could see clearly enough, that they had but little interest for the

one thing that is necessary, walking as they did on the high road to perdition from which nothing could bring them back. The two sons hunted after worldly pleasures and merry company and soon disliked their parents' home. The one became addicted to gambling and drink, the other went the road of sensual lust. Their parents' admonitions were neither followed nor listened to, and at the age of twenty five both had become victims of their passions. The daughter got into a company in which vanity was preached by word and example, and soon she too verified the proverb: "Pride will have a fall." Before she had reached the age of twenty four, she caused great distress to her parents, and the sad consequences increased from year to year. The mother had to become child's maid to her depraved daughter, and the father to earn the daily bread for all. The saddest thing in such cases is, that parents lose all influence over their children; for when these wander the path of folly, they easily turn obdurate and insensible to all entreaties and wise counsel.

On the other hand, I know a father and a mother who are very poor and earn a scanty livelihood for their eight children with toil and hardships, the whole family having to content themselves with the simplest and poorest food. From their earliest years the children had to assist their parents in earning their daily bread. But they were also taught to pray: Give us our daily bread, and remembered the words: "In the sweat of thy brow thou shalt earn thy bread." These children soon went to service to get a living. On going out of their parent's house, they took nothing away with them except this good advice: Be faithful in the service of God and assiduous in your work. Although they were now separated from father and mother, they still found in them a strong support on which they could lean in every storm and temptation; for the bonds of christian filial love are not so easily broken. All these children were afterwards well settled in life and envied by many for their temporal good luck. What was the cause of their being so much courted? They were religious young people and fond of work; they led a virtuous life and faithfully fulfilled their duties towards God and their parents.

More than twenty five years ago, I made the acquaintance of a very christian mother whose husband died when her ninth child lay in the cradle. With God's blessing this widow conducted her household with remarkable success and brought up her children in an exemplary manner. And how was she enabled to do so? She had true, deep religious feelings, was simple in all her habits, thrifty and sober, and besides of a peaceful disposition and extremely watchful.

Parents must also well consider what they should teach their children within the period we are now speaking of, discriminating between what is necessary, what is useful or superfluous. What is most necessary for them to learn is simple house-management, above all cleanliness, plainness and a due regard for what is useful. It would be wrong and foolish if children were to slight what is useful and necessary and prefer what serves but vanity and sensuality. Sewing, mending, knitting are things which a girl must necessarily understand, and which she therefore ought to learn before everything else. If she begins with crochet-work and embroidery, she will afterwards hardly feel inclined to mend and sew. How much depends on learning household works! How desirable it is that children should be trained up to cleanliness, plainness and frugality! The girls ought particularly and thoroughly to learn the management of the kitchen, due regard being paid to the important questions: What is most healthy, most simple, most nourishing, what gives most strength and power of endurance? What does not tend in that direction ought to be avoided as much as possible. How readily is sensuality to insinuate itself, ousting plainness and frugality, and with all not unfrequently prosperity itself! Parents ought never to forget that their children keep on growing to their 24th year, and therefore want, during that time, a nourishing good food to reach their full growth.

The most stupid girl may play the young lady, a fashionable dress and a few conventional phrases will, in case of need, suffice for the purpose; but what is the good of it for house-keeping? Many stroll about in idleness,

and proudly endeavour to appear grand by wearing shoes with high heels. They know the journal of fashion much better than a practical cookery-book, and in their own eyes they occupy a much higher position than ordinary folks. If they do not exactly consider themselves equal to a countess, they certainly assume the airs of one. But if they had to earn a piece of brown bread by their own exertions, they would not be clever enough for it. I knew a mother who thought her daughter a beautiful girl and too good for a simple country-life, and the damsel herself naturally shared her mother's opinion, thinking that she was destined to something higher. The conceited girl wanted to live in town, and the infatuated mother took her there to be educated for a higher position. And when she came to spend her holidays at home and gave herself great airs, the blind mother was exceedingly pleased with her daughter's splendid education. But when she had finished her course at the town boarding-school, and her mother had sacrificed her little property in the certain expectation of a still greater happiness, the very reverse took place. No young man being found to covet her possession, the girl was obliged to earn her bread by her own work. She had to change her situations very often, in fact, she never found a suitable one, because she was not fit for anything. At last distress compelled her to become a factory-girl. After having been away several years, she returned to her native place where she had played such a conspicuous "rôle" and applied for public assistance. Her mother lived long enough to see the fruits of her education and it is almost certain that grief and sorrow brought her to a premature grave. Now, who is chiefly answerable for such a sad career? And do not similar cases frequently occur with more or less disastrous consequences? Parents, therefore, ought to be thoroughly conscious of the duties which the education of their children imposes on them. The best course for them is to begin their instructions by teaching simplicity, economy and frugality, and above all religion, and never to discontinue their lessons. Brought up in this manner, young people will know how to shift for themselves in every

condition of life. Especially religion, if deeply stamped on their minds and hearts, will be to them a comforting guide in all the events of their life.

Choice of a Vocation.

What is most important in the life of man is doubtless the choice of a vocation. If this turns out well, his duties will, as a rule, be discharged well also; if not, human life becomes, unfortunately too often, a chain of misery. The world may justly be compared to a workshop, in which innumerable trades of every description are carried on and every occupation finds its amateur. If childhood glides away like a beautiful morning, youth too vanishes rapidly like spring-time. But as spring is followed by the hot summer, so is youth followed by a life of earnest pursuits. Every man has to work in a settled vocation; but who is to decide for each individual man what calling he ought to devote himself to? Are parents to fix it for their children? In answer to this question I say: We belong entirely to God, our Creator, and He alone has the right to determine our vocation. Parents have only the duty to prepare their children for their vocation, and they ought to take great pains to find out the vocation appointed by God for them. In reality, when a child is being well brought up, it will soon show inclinations and talents for some particular occupation, and if parents add a sensible word, it will then not be difficult to ascertain the will of God. But in this matter parents must give their children a well-matured advice, and before all things endeavour to have God's will carried out. They ought so see nothing in a vocation but a means of serving God in the best possible manner. In this respect parents often go wrong. They make it their exclusive care to help their children to acquire property and wealth, or honour and influential position. But this is exactly what draws thousands away from their true vocation. Hence we find many rich people, and not a few in high-places, who would confess, if they were candid, that they are profoundly unhappy. Neither richess, nor possessions, nor honours make man happy; content-

ment alone does it; but this is only attainable when man has found his true vocation and faithfully fulfils the duties thereof.

I once prepared an aged servant-girl for death, and when I told her that God would be good to her, because she had had to lead a hard life, she answered: "My vocation was not a hard one; I was always contented, and if I had to come into the world again, I should like again to be a servant." A clear proof, that she had found her vocation and fulfilled her duties with fidelity.

One day the father of a family called upon me seeking advice and consolation. He told me this: As a young man he had carried his whole property to town, tied up in a pocket-handkerchief; afterwards, in consequence of his laboriousness, industry and good conduct, he had made a good match and obtained a large fortune by it. But now he was as miserable as he had been happy when a labouring man. When I asked him, why he contracted that marriage, he answered: "I wanted to escape poverty, thinking that once in possession of wealth, I should be able to preserve my former happiness. Since then, I have been taught otherwise, but I cannot change my condition now. I am miserable and shall never be happy again." Have not many people experienced the same? Can we have any doubt about it, when we look well around us in the world? Be cautious therefore lest you choose the wrong vocation. Try to find out the right one with the help of God and due regard to your own inclinations and abilities.

But if parents wish to have a good advice from me, how to assist their children in the selection of their true vocation, I shall say this: deeply imprint religion in the hearts of your children; give them the example of a truly christian conduct; make them skilful in all occupations by which they can earn their bread; accustom them to self-denial, abstemiousness, privation and especially contentment. Then you may confidently hope that your children will embrace the vocation to which they are called.

It is a prevalent opinion with many people, that only such things should be learnt well which are necessary for one's calling, and that the rest should be left alone. I take quite a different view; for, by such training, one-sided, inexperienced people are formed who never get on thoroughly well in their avocations. To be successful in one's calling a more extensive knowledge of life is required. Up to my 21st year I was a weaver and agricultural labourer, but I never repented of having spent the years of my youth in these occupations. There is a great difference between merely reading and hearing something about various trades and professions, and knowing them practically. I know several priests who have been engaged in farming, trade etc.; but nobody will be preposterous enough to think that those occupations were prejudicial to the discharge of their priestly duties. It is equally certain that those who by their own experience have become intimately acquainted with the vocation of others feel more sympathy with their lot and are better qualified to give them good advice than those who from merely looking at a profession have gathered the little they know about it. Such additional apprenticeship is of great advantage in our professional life. By learning in his youth only what is strictly necessary for his later vocation, a man may easily become one-sided and narrow-minded. Learning other things than those belonging to one's calling produces a beneficial effect on the human body as well as on the human mind. Agricultural occupations and a good many trades act most favourably on the development and growth of the physical powers. I know a civil-officer who in his younger days was engaged in farming, then went to college, studied theology for two years and finally chose the law for his profession. In time he became exceedingly popular, every one liked to deal with him; for he was known to give good advice; and he highly prized religion since he had made a close study of it. Because he is a so-called "all-round man," he enjoys his profession more than any one.

When a child, the lady of a house was placed in a higher boarding-school, although she seemed more suited

for middle-class society. With great difficulty she learned her lessons in the school, but she was not instructed in the simple duties of domestic life. Afterwards she obtained a position corresponding to the education she had received, but now she feels unhappy, is unfit for her social position and completely incapable of fulfilling her duties.

I knew a girl with somewhat limited powers, who thought much of religion and work. She would have been excellently qualified for an ordinary position. But she learnt a little French with a great deal of trouble, a little drawing, i. e. tracing lines, and had besides too much to study from a book of etiquette, containing a long list of complimentary phrases, which she had to learn by heart. Father and mother expected great happiness from this child, having spent so much on her education. With a dowry of nearly 7000 pounds sterling she easily got a gentleman-husband; but I know no person more miserable than that woman. What she had learnt by rote did not help her much, she could not turn it to account. Where abilities are wanting, creditable success can never be attained. I feel sure that in a common position, with a proper choice of her vocation, she would have been perfectly happy. Some people seem to overlook that a sparrow will never become a nightingale. But this person, who was really to be pitied, was not only unhappy herself, but also a cause of grief for her parents, relations and friends. No wonder therefore, that her constant sorrow and misery brought her to an early grave, which she preferred to a life from which she longed to be released. And her parents must have been tortured with bitter remorse for not having sufficiently considered the question: for what state of life is our daughter qualified by her physical and mental endowments?

Another girl was infirm, and had besides a club-foot, but a large fortune. She wished to be married. Her parents were her advisers and the match-makers. They said: We shall give our daughter proportionately more crowns than the one foot is shorter than the other, so that what is missing in the foot's length will be replaced by pieces of

silver, and the empty cavities in her body filled with gold. And she got actually married to a gay young man who was most lavish of promises of love and fidelity. After three years three parts of her fortune had melted away, and in the fourth year the remainder disappeared likewise, and at last it was a real boon to her when the man died whom she had married by the advice of her parents.

I could mention a great many instances showing the same results, although perhaps with less disastrous consequences. The cause of this evil lies in the inexperience of the child and the fatal guidance and advice of the parents. Who has eyes to see, let him look around him, and he will find my statement confirmed.

Whilst a great number of people are unhappy through not having chosen the right vocation, or because they were not properly prepared for it, there are many others who in their youth fell into some vice and for that reason do not fulfil the duties of their position in life. How many young men are addicted to drink! Afterwards they will not be able to perform their duties for any length of time. No prosperity, no domestic peace, no good management of business, in short, they will have nothing but disappointment in all their undertakings, and alas! the sad consequences thereof devolve also on their offspring.

I knew a young man who by his natural talents and abilities surpassed all his companions in his large native village, but unfortunately he took to drinking. At first he got tipsy about once a month, but his passion was constantly on the increase. He married a very sensible girl who hoped that in compliance with a promise he had given, he would abstain from intoxicating liquors. But things grew from bad to worse. To his passion for drink was joined that of gambling, and after having gone on in that way for 16 years, he died a victim to his licentiousness. His farm passed into strange hands, and for his wife and six children nothing remained but a small cottage. The poor mother suffered want and the children were obliged to go into service to earn their bread.

Each of them might have had a nice marriage-portion, if their father had been industrious and sober, and fulfilled his duties instead of drinking. Are there not many such examples in every condition of life? But what is generally the cause of these evils? A wrong schooling in the paternal house. How fortunate those children are who have very strict parents, good guardians and protectors, instructing them by word and example in all that is good and right!

More injurious still than beer and wine is brandy. Who could enumerate all the instances in which by the vice of drinking brandy, both the drunkard himself and his whole family have been utterly ruined! Parents ought to be most anxious to keep their children from tasting that pernicious drink, lest they should one day become victims to it. With regard to spirituous liquors the following principles ought to be adhered to: Take but little of them, never get so accustomed to them that you feel a want for them, else you will soon be on the fatal road from which you will not easily be brought back. You will fare much better still, if you become a total abstainer, your constitution will then remain good and sound. The best protection from the passion of drink is afforded by religion. Vice will have no hold upon those who truly love and prize religion and live in accordance with its precepts.

A dreadful vice, to which so many become slaves, is impurity. It sweeps away many victims and has the saddest consequences for one's calling. Here also it is true to say: what you sow, you will reap. Parents should protect their children from that vice more than from any other. The young can fall most easily into it, if father and mother are not watchful. And when once a boy or girl has become addicted to it, parental warnings will scarcely prevail tor estrain or reform them. To thousands in their best years that vice proves a gravedigger. But the saddest of all is, if impurity is coupled with a passion for drink. How can he escape who has to fight against two assassins? Happy indeed is he who in

the school of life has been kept away from such fiends by the instruction and example of his teachers!

Beside these two vices several others might be named which have a very pernicious effect. If they do not strike the eye so glaringly, they are nevertheless secretely at work like a hidden cancer. But what is the safeguard against all these evils? Solely this: to have a right conception of our eternal destiny, to study our religion well and to observe its precepts.

Would it were possible for all parents and teachers to hear this: Conceive a true idea of the high dignity and the worth of man, and if you want to be happy in your condition of life, and make others happy, then lay a solid religious basis in the hearts of the children intrusted to you, and teach them the practice of virtue! Protect them from every vice by teaching them to value their religion.

In this school of life, in which future happiness is being prepared, it is necessary to take good care of the health of both the body and the mind. As it is impossible to live in comfort and security in a dilapidated house, so it is a torment to the mind not to live in a sound body during life. Hence it is for parents and teachers a sacred duty, after taking proper care of the mind, to make it their chief concern that their children should not only be kept free of vices and adorned with virtues, but also have a sound body for their sound soul to live in. But to make the body vigorous and enduring, it is necessary to give it good, nourishing food, and to avoid everything that is likely to be hurtful. Water is also an excellent means of preserving and strengthening health; and its efficacy for youth ought to be appreciated and frequently made use of. I am not at all in favour of every one becoming a hydropathist, that is quite unnecessary, but nobody should fail to use the water as a means of cleansing and invigorating the body and above all as a preservative against diseases. If you never clean your coat, it will soon be spoiled by dirt and dust; but it does not follow from it that you must beat the dust out of it twice or four times a day. I am fully convinced that the majority of men would lead a healthier, happier and more contented

life, if they would make use of a rational water-cure. If the present generation is not to become more wretched than it is already, we must begin with improving the health of our children. Let young people try the efficacious action of the water, and they will soon gain the conviction that mind and body will be improved by its use.

As a rule, a great deal of money is spent for the comfort of human life, and many useful establishments are set on foot; thus we have poor-houses, hospitals, water-conduits, fire-brigades etc. But where do we find in country-places the simplest contrivance for taking a bath now and then? I do not think that a greater work of charity could be done in a parish than by giving every parishioner an opportunity to bathe frequently. Young people who read this book are invited to make a note of the following advice: Take every week once or twice a half-bath during spring, summer and autumn, but only for one minute, and you will find that it does you a great deal of good. If you will do the thing thoroughly well, then work or walk quickly for some time before you take your bath so as to be perspiring; the more you perspire, the better it will be. Then go into the water up to the waist and wash the upper part of the body. All must be over in one minute at the longest. I do not only mean this for male persons, I particularly address myself to young girls: Make use of a moderate water-cure! When you pass a brook in summer, step into it for a few minutes, it will harden your body uncommonly. When country-people have finished their hard day's work in summer, they will do good to stand in water for a minute, this draws a great deal of fatigue out of the body. A half-bath is more efficacious still. Make a trial of it, and you will find the truth of my words confirmed by your own experience.

A servant-girl once came to me in very low spirits saying that she could no longer discharge her duties, they being too heavy for her. She did not think that anything serious was the matter with her, she only felt poorly. I advised her to walk bare-footed every evening before going to bed for a quarter or half-an-hour, to take every

week 2—3 half-baths, and if she had the opportunity for it, to stand or walk several times a week in water up to her knees. She followed my advice and at the end of six weeks told me that she was perfectly able to do her work. She had also got permission from her mistress to take her bath in the house.

A farmer's man complained to me that he was obliged to give up his service; that he had had the gout twice and that he had never since that time properly recovered his strength. What was he to do? His master would have no servant, if he left, and he himself did not know where to go. I gave him the advice to have recourse, three times a week, to an upper gush-bath and a knee-shower, and to take twice in the week a half-bath of ½ minute's duration. This course he had to continue for three weeks. After that time, he was to take a half-bath only twice or three times every week, and if he felt inclined to do more, to drink every day a cupful of shave-grass tea. The man followed my advice, and had not to leave his place, as he was soon perfectly able to do his work. His master readily supplied him with the necessary accomodations for his bath.

A family had three daughters who were extremely weak, but very well disposed and highly talented. The parents did not know what to do with their weaklings, and the daughters themselves trembled at the thought of having once to embrace a vocation, for they deeply felt their infirmity. I advised them to take morning and evening a plate of strengthening soup, to eat for dinner some nourishing plain food and to take three to four half-baths every week, and besides to use the hardening means spoken of in this book. At the end of six months the three sisters came to see me again, they were extremely happy and in high spirits. They had a very healthy appearance and the water applications had almost become a passion with them. Many young people ought to imitate those three sisters. One of them told me that a friend of hers had been in quite as wretched a condition as she herself, but that, by following the same treatment, she, too, was now well and happy.

A father brought me his son, a lad of sixteen, saying that the boy was too weak for farming work; that eight years ago he had had an illness from which he had never quite recovered. He asked me whether he had not better send him to College so as to have later on easier occupations. My answer was: Let your son walk in water for ten minutes every day during the seasons of spring, summer and autumn and take an upper shower-bath twice or three times every week, and once or twice a half-bath. Let him do this for five weeks. After twelve weeks the father returned with his son, wondering and rejoicing at the great change that had taken place in his boy's health. The lad now took interest and pleasure in field-works, was able to do them without the least difficulty, and highly delighted to have become fit for farming.

If my well-meant advice is accepted by our young people, who are always dear to me, and if parents and superiors will lend their help in carrying it out, I feel convinced that youth will do much better in future.

Higher Schools.

Man is not created only for this world. God has prepared for him a much higher and better fate. After a short time of trial here on earth, he is to enjoy eternal bliss in heaven. This destiny he must strive to reach by observing God's commandments and fulfilling the duties of his state of life. But in order that he should not be turned away by others from the path that leads to his destination, nor swerve from it through ignorance or other causes, it is necessary that order and peace should prevail here below and a firm authority be established to guide him safely to his heavenly abode. It is God's will that this should be done by the State and the Church. These have to look after the welfare of mankind, and to help men to attain the object for which they were created. As God has assigned to every man a particular vocation, so also has He designated those who are to be the superiors and leaders in Church and State. That those in authority must have passed through a higher school and understand and know more than other people who, according to

God's dispensation, do only ordinary work, will be obvious to every one. An artist has to attend a school of art and learn and practise a great deal before he can become a master in his profession; so have also the leaders and governors in Church and State to go through special schools and learn many things before being able to fill their offices for the good of the people. Hence higher schools are needed in which they can acquire the necessary knowledge from competent teachers. But as the rulers in Church and State must above all be imbued with sound religious principles to make their labours a blessing to the people, the teachers of the future ministers and public functionaries must do their utmost to give their pupils a thoroughly religious training; but they will fail in the attempt, unless they have religion themselves. Only then will they be able to impress the christian truths on the hearts and minds of their pupils; only then — and this is at least of equal importance — will they give, by their own example, the requisite weight to their words and lead their charge in the right direction. It is also the only way of meeting the wishes of the parents who send them their children not only to be taught in the sciences, but also to be educated according to the principles of our christian faith. Is there a father or a mother who would not insist that religion should be considered the most important subject in the education of their children, or who would like to intrust their dearest on earth to a man to whom religion is a matter of indifference, perhaps even an object of scorn. All teachers at higher schools ought, therefore, to be sincere, practising christians; if some show love for religion, others hostility to it, the minds of their pupils will be thrown into a state of confusion and doubt. And inasmuch as evil finds its way into the heart quicker than good, an infidel teacher can do infinitely more harm than the religiously minded can do good, and in this unequal contest the faith and morals of many a young man go to wreck and ruin. Youthful hearts are soft like wax, and unchristian teachers find no difficulty in stamping on them the image of satan rather than that of God.

But masters at higher institutions must not only be lovers and teachers of religion, they should also carefully study the characters and natural endowments of their pupils, and see that their mental and physical powers develop harmoniously. Man is like a plant that shoots forth from the earth and only gradually grows tall and strong; properly trained, his mind and body will by degrees become healthy and strong; if badly educated, both will be ruined. Hence higher school-teachers have to be careful of two things: 1st that the body should not be enfeebled or hindered in its growth by over-study; 2ly that the mind should be developed in a right proportion. Nothing is more necessary to youth than exercise, nothing more injurious than sitting too long at work. Horses which are tied up too much never reach the full development of their power. For youth sitting too much and too long at a time is dangerous and frequently productive of harm to the body. From year to year the mental powers are on the increase in accordance to which the subjects of instruction ought to be chosen. But if we compare the school-curriculum of our modern collegial schools with that of thirty or forty years ago, what an immense difference we find in the task allotted to youth! No wonder everybody complains that too much is required from our youth. I am quite in favour of their learning as much as possible; but what is the advantage of studying so many subjects and knowing none thoroughly well, and ruining the health besides? By such a system young people will hardly be enabled to discharge their future professional duties satisfactorily.

As I said before, the first subject of instruction, also in higher schools, must be religion. But instead of acquiring a more extended knowledge of their religion in collegial schools, students often forget there what they had learnt before. Nay more; many of them lose their former religious convictions altogether through the fault of their own masters. How will they one day turn out without the support of christian faith? Some will give way to intemperance, others fall victims to immorality, and the majority will become abettors in the attacks on

Church and State. I never heard that a steady young farmer or a religious journeyman committed suicide; but I frequently read in newspapers that such who had gone through a training in a grammar-school put an end to their lives after having done away with their religion. Such sad fruits have indeed been ripened in those schools. But when religion is recognised as the most necessary subject and deeply implanted in the hearts of youth, much is gained for the other branches as well; for in that case study is looked upon as a duty and pursued with earnestness and zeal. But when once unbelief has led the mind astray and diverted it from its destiny on earth, man no longer recognises it as his duty to give to Caesar what is Caesar's, and to God what is due to God. Then there can be no longer any question about his useful activity in the service of Church and State; on the contrary, he will do his best to pull down what he ought to build up.

I knew a man who brought up his children in a very strict manner; one of the sons he sent to College because he was talented and fond of learning. At the end of five years the young man had lost his faith and all love for his parents and brothers and sisters; he had given himself up to idleness and intemperance. But where Bacchus rules, Venus is not far off, in other words, he became a great scamp. The man's other children, on the other hand, remained all very good and creditably discharge the duties of their calling.

I knew a young man for whom his parents had sacrificed everything. They expected much from him in return, for he had great abilities and had been well brought up. Suddenly his whole mind changed and he openly declared that he did not want religion any more, as he had been told by his teachers that religion was good only for old women. The consequence was, that he became as great a scamp as the one just mentioned.

In the course of this year I received the visit of three men who said that they felt very unhappy in their professions. They had been led astray by their teachers and chosen wrong vocations. They cursed their masters and repented

of their own folly. Their minds were affected, and their moral sufferings had caused sickness of the body.

To the preceding I should like to add the following example. A man of rank called on me. His health was shattered, and his soul was equally troubled. On my inquiring after the cause of his illness, he told me this: I was a good, honest farmer's boy, and enjoyed the happy time of youth in my family. At my request, my parents sent me to College. They made great sacrifices for me, and my brothers and sisters did all they could to forward my interests. I highly honoured my parents and respected my teachers. But two years of university-life became fatal to me, thanks to two professors who availed themselves of every opportunity in their lectures to bring religion into contempt and ridicule so that at last I came to hate and detest it. Two fellow-students, who had attended the same lectures, contributed their mite to my perversion. During the fifteen years that followed my university-career, I experienced the saddest misfortunes. My eyes were opened at last, but both my heart and soul are ruined. As I once respected my teachers, so do I now despise and detest them; for they robbed me of what was once most sacred and dearest to me — my faith. Would that never an infidel were allowed to occupy a professor's chair! If a man chooses to be unhappy for himself, it cannot always be helped; but what ought not to be tolerated is to afford him opportunities for leading others astray. "I now come to you — continued my visitor — as to my last refuge, and ask you: Is it still possible for me to get out of my physical and moral misery, or must I perish in it?" Fortunately there was some natural power left in him, and when a man comes to realize the fact that he has lost the good and is desirous of finding it again, it is still possible to raise him up from his fallen condition. The gentleman in question came to see me three times. The water actually cured his physical malady, and after his shattered nervous system had been fully restored, his mind too became stronger and livelier.

Would this case stood alone! But alas! I could mention many hundreds of similar cases in which people be-

came lost to their faith and fell into physical and intellectual decay until the grave received them when still in the best years of their lives. If such fruits are ripened in our higher educational institutions, should not the authorities at last be brought to see that in these matters they are pursuing a wrong course? Beside the instances I have adduced, I could mention many others, all tending to prove the sad fact, that six or eight years' attendance at the higher schools has been pernicious to young people not only as far as religion is concerned, but also with regard to body and mind.

Within two years a great number of grammar-school students came to me asking what they should do. They complained of bad head-aches, they could find no sleep at night and when they began to read a book, they at once felt giddy. Their memory was also impaired, and the poisonous medicines prescribed by the doctors had made their condition still worse. Is that not a proof that these young men had been overworked?

A father brought his son to me, saying: "My son takes delight in his studies, but he now complains of head-ache morning and evening, so much so, that the school-principal sent him home. He is very diligent as I was told by his master. But what shall I do with him now? He wants to go on with his studies in spite of his indisposition." I advised the father, first of all to take care that his son should become well again. Then he was to place him in an institution which did not require so much work from him. This he did, and at the present moment his son is well and pursues his studies with pleasure.

On another occasion a mother came with her son who had already been studying for four years with great success, but he suffered from spasmodic fits, something like St. Vitus dance. As fine as the lad's figure was, so fresh was also his complexion. The cause of the evil was his being mentally overworked, in consequence of which the body, although healthy in appearance, was troubled with convulsions.

A university-student who was evidently suffering from the delusion of being persecuted, assured me that his sad condition had been brought about by overstudy.

I selected these few instances from among a great number of similar cases which came to my knowledge. Many young people, instead of being happy and cheerful, are oppressed and weak in mind and body in consequence of too much study. And when we engage them in conversation in order to find out how far they are advanced in knowledge, we soon discover that they have a smattering of every science, but no thorough knowledge of any. But then nothing is so discouraging as being over-loaded with subjects which are supposed to be learnt, but all of which cannot be mastered. I am fully convinced that I should not have been able to achieve what by our modern school-programme the young people of the present day are required to do. And yet I am perfectly able to perform all my duties. Although I have not learnt all that is now-a-days required in our schools, yet I was able to learn well what I did learn, so that I could afterwards improve my education by private study. Were there not in every century great scholars who have proved in their persons that the old simple school-plan perfectly enables young men to complete their scientific education by self-tuition?

Schools are to encourage youth in their studies, and what has been learnt in them ought to awaken a desire for further information. But young people must not be discouraged by overwork. Moreover, it must be painful to the teachers themselves when their endeavours to teach their pupils so many subjects remain fruitless, and they see that youth take no interest in them and with the best intention cannot possibly do what is demanded from them. I knew a student who had no particular abilities, but great diligence and perseverance through which he attained his end. He afterwards went on with his studies, and now he discharges his professional duties most conscientiously and completely. Nobody would believe that he had to exert himself so much at school. He is a priest and administers his large

parish to the greatest satisfaction of all. It may be said of him that he learnt enough in school to acquit himself of all the functions of his sacred calling and to qualify himself more and more for it by continual study. Is that not enough?

I was once to learn a lesson which, however, I could not do within three days. I was required to know the names and heigths of twenty-eight chains of mountains. What good would it have done me, if I had worried myself out till I knew them by heart? Whoever wishes to know the heights of these mountains, methought, may look for them in books, and there the matter ended. Not to know everything is not a great misfortune, if we only understand what is necessary for our vocation. Much knowledge, especially when it lacks depth and thoroughness, puffs up and leads to the contempt of others, which sometimes has unpleasant consequences as will be seen by the following incident. Two students once met a well-read farmer who asked one of them who he was. "I am the poet Schiller", was the answer, — "And who are you?" inquired the farmer of the other student. — "I am the poet Goethe" replied the young man with a conceited air. Upon this, the witty farmer quickly retorted: "To these two poets belongs a third, the poet Kloppstock", and taking up his stick he gave each one a good thrashing.*

Let every one first learn what he must know to qualify himself for his profession, but let him learn it thoroughly and at the same time mind his health. After that he may take in hand what is useful. By so-doing he will act like a wise man. As I said before, much knowledge puffs up, and being puffed up with conceit is an illness which likes to visit savants and fools. Let it therefore be your principle: "I will take care to have a sound body and a sound mind, and proceed in my studies with great discretion." If you do this, your labours will be attended with success. But if by gathering much

* This he did to verify thereby the name "Kloppstock", which means "Knocking-stick". The Tr.

wordly wisdom you have lost your God, you will have become a fool, for it is the fool alone who says in his heart: there is no God.

According to our strict school-plans, which exact so much from mind and body, the strength and health of students should be preserved and increased by gymnastics. My opinion on this point is this: If gymnastics are capable of preserving health and increasing strength, it is a good thing. But I think that gymnastic exercises can also injure the body; that is to say, if the kind of exercises and their duration exceed the powers of the young performers, they must be attended with bad consequences.

A man came to me with his son who had been at school for five years. The good-natured lad stated that, whenever he did gymnastics, he got such a head-ache as to be unable to study, and he, therefore, had asked to be dispensed from athletic exercises. But the authorities did not believe him, and he was compelled to go on with them. The head-ache coming on again, the father took his son away from that school and placed him in another, making it a condition that he should be released from gymnastics. From that time the head-ache disappeared. I might mention several other cases showing the bad consequences of gymnastics. The best exercise would be to do from time to time some physical work that not only makes the limbs flexible, but also increases the strength by lifting and carrying.

I knew a student who could no longer learn anything. He tried the water-cure, but derived no other benefit from it than a short temporary improvement. I could hold out to him no hope of relief, unless he were willing to work in the fields for a time. He consented, and, for five months, did the work of a farmer's man. After that, he resumed his studies. Head-ache and congestions had disappeared, and at the present moment he is zealously working away in his profession. Only the other day he assured me that every symptom of his former alarming malady had left him.

Moderate manual work I should by far prefer to all gymnastic exercises; but I do not condemn gymnastics altogether. On the contrary, I believe that they strengthen the organism, but they must never become dangerous and over-straining. Good results may be obtained by lifting, carrying things or by various other bodily exercises, never forgetting, however, what tender organs there are in the human body.

Even from creatures devoid of reason, man may learn that it is necessary for him to exercise his powers, but also that he must not carry his exercises to excess. Animals practise certain gymnastics by instinct. How amusing it is to see young dogs and cats at play, how they jump and leap, up and down, in every direction, petulantly romping about, dragging small loads on the ground etc. But all that is regularly done for a short time only, never carried on to exhaustion.

In former times large numbers of students used to make holiday-tours on foot, mounting hills and climbing high mountains and enjoying the change of air and food, and thus bracing themselves right well for the coming school-campaign.

I know a priest, more than seventy years old, who spent all his vacations by making trips on foot. He often assured me that he derived great benefit from those journeys for mind and body. Now-a-days people are too much afraid of walking, and many will no longer visit their friends except by coach or rail.

I wish particularly to recommend a gymnastic exercise which I have myself been used to, and which enabled me to pursue my vocation and thereby kept me alive. In my eagerness rapidly to attain the object of my hopes, I, too, had been led to do more than nature could bear, and I soon became incapable of pursuing my studies. An eminent doctor paid me hundred and ninety-five visits within two years without doing me any good. At last water came to my rescue like a saving angel, and I wish therefore to recommend it most earnestly to others. But

in using it, one ought to proceed in a very rational manner, else it might increase the evil instead of curing it. Indeed there are bathing-establishments in which young people are taught to swim; but as a rule, they remain too long in the water, and although swimming itself, if not practised too often, may do good to the strong, yet it does not always agree with weaklings. Water is unquestionably a powerful means for gymnastics, it invigorates the constitution, regulates the circulation of the blood, keeps up and increases the warmth of the body and affords the best protection against cold and heat. But I must say it again: Use it with moderation, if you want to obtain a good effect. For young people nothing deserves more to be recommended than hardening by means of walking bare-foot in the garden, the open air, on wet stones or even on the floor of a room. This exercise might be done early in the morning or a quarter of an hour at night before going to bed. I feel convinced that those who practise it will rarely, if ever, suffer from sweating of the feet, because the whole organism is strengthened by it, especially the feet. Beside these means of hardening, the best application is a half-bath of thirty-nine seconds or, at the highest, one minute's duration. A long experience has convinced me that it makes young frames stronger and more enduring, and acts most favourably on the mind. It is almost incredible what good results follow the use of a half-bath, if continued for a longer period.

A young priest once complained to me that preaching was very hard work to him; that he frequently had congestions to the head, and that these invariably came on when he had to appear in public. He generally felt exhausted after a sermon. I advised the rev. young gentleman to take a half-bath for five or six seconds, fifteen minutes before ascending the pulpit. When I saw him again after about five years, he assured me that following my advice had done him all the good in the world. Ever since, he had regularly taken a half-bath before delivering a sermon, had always spoken with ease and never experienced any sensations of weakness afterwards.

To a student of the third Gymnasium class, who complained of pain and pressure on the head, I gave the advice, if possible to walk bare-foot in the open air every day for fifteen minutes, then to take a half-bath every second day and to go on with it for a certain length of time. After three months his head-ache was gone and his mind re-invigorated.

If I had to look after the physical health in schools, I should insist upon boys being provided with opportunities for taking half-baths. After having used them for a month and experienced their salutary effects for body and mind, they begin to like such a corroborative. Whilst thus admitting the good effects of well-conducted gymnastic exercises and the advisability of practising them, we ought not to neglect, but rather make free use of, cold water as the best means of preserving or restoring health.

Life in Training-Colleges.

I know a farm lying about two miles from the parish-village. It was managed by a very able man and his excellent wife. God has given them twelve children, who were most carefully instructed in holy religion, domestic works and everything necessary and useful to country-people. The children grew up healthy and strong, and by their application, good conduct and diligent work became the delight of their parents. When they were at an age to choose a definite vocation, they one after the other scattered themselves until all twelve were well settled in life.

I might be asked how it was that that family had such healthy and good children. These were the reasons of it: first, the free and healthy air, which acts most favourably on the human body and was freely inhaled by the children; secondly, the field-labours that strengthen the body uncommonly; thirdly, the plain food that contained in a rich measure all the necessary elements of nutrition, and which the children with their strong nature turned to good account. It is to be observed that many people eat good, strong food, but which, on account of

their weakness, they cannot digest properly, so that a great deal of nutritious matter contained in it is of no use to them. Besides, everything was kept a way from those children that is detrimental to health, such as spirituous liquors, hot spices, coffee etc. Nor were they rendered effeminate by dress, wearing nothing but the simple national costume. But above all they owed their happiness to the sound and religious education they had received.

This family-life, with its training and teaching, is to me a picture of a seminary, in which one or several directors have to act the part of father and mother for the intellectual and physical welfare of their pupils, and to educate them so as to qualify each one for his vocation. If this object is to be attained, religion, by reason of its importance, must necessarily receive the first and closest attention. It is very beautiful to see a large number of young men living, studying and practising together in a seminary, and then afterwards striving in common, though each one in a special calling, to promote God's honour and the welfare of men. But such a desirable result can only be expected when religion has been deeply imprinted on the hearts and minds of the young men. The heads of educational establishments ought to consider this point well, because without religion all other knowledge will often do more harm than good.

Although the greatest attention must be bestowed on religious cultivation, the pupils' physical welfare ought not by any means to be neglected, because, if the body is in a weak condition, all culture of the mind and religious training will be of no use to human society. I once read in a book that a superior ought not to be a scholar nor enjoy perfect health. The reasons alleged for it are as follows: If he be a very learned men, he will prize only such as are far advanced in learning and want to train up only great scholars. And if he be always in good health, he will have too little sympathy and forbearance with the weak and delicate. He will treat them as a certain director treated his subordinates when they applied to him for help in sickness: he used

to tell them never to believe themselves ill, and never to be fanciful.

If the heads of educational establishments wish to keep their pupils in good health, they must particularly mind the following points: Nothing ought to become a burden. Success entirely depends on that condition. They should therefore proceed with the greatest prudence lest overloading the mind should embitter the young lives. A German proverb says:

> If labour joins with pleasure,
> You work as if at leisure.

But nobody will take pleasure in a study that demands super-human efforts. Nor does anything act more injuriously on the health and strength of the body than over-exertion of the mental powers, especially in youth. At that period of life the body must first develop to its full power and shape, which is hardly possible when mental labour checks the organs in their activity.

It is further necessary that the body should be properly hardened and preserved from all effeminacy. With regard to clothing, I have already said in a former chapter what is required. Then healthy, p u r e a i r must be provided not only in study-rooms, but also especially in the bed-rooms. What I said elsewhere about good airing in dwellings, is of still greater importance in schools where so many persons live together in the same apartments.

Motion is also indispensable for promoting growth and preserving health. It is very much to be regretted that so few opportunities are offered in schools for bodily work. If every pupil could do some physical work, were it only for half-an-hour every day, it would be of the greatest advantage to his health. No walking can make up for such an exercise, but in this neither too much nor too little ought to be done. When young people do nothing but study, and neglect every exertion and hardening of the body, they invariably fall into early decay. There are some indeed, who, from their love for a

particular profession, listen to no warning, to no threatening symptoms until they are completely ruined. Besides, of what use in the world are those men who have exclusively devoted themselves to this or that branch of study? Their narrowness of views will become apparent everywhere; themselves unhappy, they will never be able to make others happy.

In my opinion, proper arrangements for water-applications are very necessary in training-colleges in order to provide the young men with the means of preserving and strengthening their health. I once spoke with the director of a training-college about this matter. He was decidedly against water-applications being made in such establishments. He himself would have liked to be well, but he had not the courage to use the water, from fear the young men might be scandalized by it, and the whole life in the seminary should suffer in its character. Thanks to his pusillanimity, death overtook him much sooner than might have been expected under other circumstances. I do not by any means require people to torture themselves with water-applications; on the contrary, I am strongly against it, as I am against whatever exceeds the measure of discretion. But if it is found necessary to wash face and hands every day to prevent the accumulation of dirt, the rest of the body, I should think, will also require cleansing from time to time. Moreover, nobody will deny that half-baths and other applications powerfully contribute to render the body healthy and robust, and to keep it in that condition. My advice is therefore that young people should take a half-bath at least twice every week.

I know a professor who once put the question to his pupils: Which of you is courageous enough to take a half-bath of half-a-minute's duration? It was late in autumn. One of them came forward, thinking he might be considered a Hercules among his fellow-pupils. He ventured it, and as he felt so very well and comfortable, he declared himself ready to repeat the experiment on the following day, which he did. After that heroic feat,

he made merry at the others and called them cowards. But his comrades would not stand his banter; they thought that they could achieve the same herculean deed. In a short time the whole class was inured to the half-bath; the young people showed by their good appearance, physical strength and their equally invigorated intellectual powers that these hardening baths had been of great benefit to them, and therefore justly deserved general recommendation.

Board in Training-Colleges.

As on a great many things opinions differ, so they do also with regard to the board in seminaries. There will be but few seminaries in which no such discrepancy of opinions is found. As a rule some grumble at it, whilst the rest are satisfied. In order to prevent just complaints, it will be necessary to know the real worth of the various foods, and to select the good and nourishing ones. But it is not enough that the fare should contain nutritive substances, it must also agree with the young people. Nourishing it must be, because they are growing; in fact, the more nourishing, the better; and it must easily agree with them, because to weak natures, especially if they have little exercise, indigestible food is anything but beneficial. To young people I should like to recommend never to take spirituous liquors on any account, because they are very poor in nutritive value and cause an ever-increasing craving for similar drinks. In preparing food, as little spice and vinegar as possible ought to be used, for spices make the blood acrid; and much acidity has no good effect either. He will be fed best who takes the simplest and most nourishing food. I might be asked: What is the best breakfast for young people? My answer is: milk would be the best, because it contains most nourishing substances; but I do not advise its use for students. For if a meal is made of milk only, bodily labour and exercise in the open air are necessary, else it soon disagrees and produces acidity in the stomach. But if malt-coffee is mixed with milk, this makes an excellent breakfast. Equally recommendable is rye-coffee, and espe-

cially acorn-coffee, to which latter I give the preference. On the other hand, I should altogether banish the ordinary coffee made with coffee-beans, as it has no nutritive properties, excites the nervous system and weakens in the end.

The burnt flour-soup, so universally known and approved of in our country, and the strengthening soup* which, I am sorry to say, is often held in contempt, are both very nourishing and cause no flatulence. I recommend them again most particularly. I know, cooks do not like to prepare these soups, because they give too much work and trouble, and it requires great firmness to rule those persons. Bread-soup made of rye, or wheaten bread, can also be recommended for growing young people, but it must be cooked very carefully. It is easy to get a variety of these soups, and variety in diet is exactly what has such a beneficial effect on health.

As regards dinner, I have said a great deal about it in the chapter on victuals and meals. For young people it is most important that they should never entirely give up farinaceous diet. Many people are in a bad plight indeed when they are so accustomed to meat-food that they can no more digest other food, for a farinaceous diet is necessary to make good blood. It is greatly to be regretted that the simple meal-dishes of pure natural flour are so little used in training-colleges, and I am sure, the principal reason of this is that their preparation is somewhat troublesome and requires more time and attention. As vegetables contain but few nutritive substances, and form more watery, morbid fluids, they ought not to be eaten frequently; but it must not be forgotten that they should be taken along with meat, as I have already stated above.

For supper again only very nourishing substances should be chosen, but never any food which is difficult to digest. Whoever eats such at night, will often have to complain of bad sleep.

* As to the preparation of strengthening soup, see Part II.

Nor is it less necessary to accustom young people to sobriety and economy in their diet as well as in all their other wants. They should also be required to wait upon themselves in many things. Who has never learnt to work will hardly ever be a good judge of work. Who was always waited upon in his youth will have contracted the habit of being attended to by others. He only understands to order what services are to be rendered to him. Apart from such people becoming very narrow-minded and too exacting on others, they easily turn ruthless towards those who have to execute their orders.

I know a training-college in which the youngest as well as the oldest pupil has to make his bed, sweep his room, even to brush his boots and clean his clothes. Will not such pupils become more skilled in domestic works than others who have all that done by servants? Moreover, this extra-work is extremely beneficial to health. Or is it not good exercise to make one's bed in the morning, to dust and brush clothes, to polish boots, carry water etc.? Such an occupation I should by far prefer to a walk. At the same time people get accustomed to take care of their own little household and acquire the skill of conducting a more extensive one. But when a little school-boy — perhaps he is only a country-lad — is waited upon as though he were a young prince, how great he will soon fancy himself! He will before long raise his pretensions and become a nuisance to others. And if he meets with adversity, he will not know what to do; it will be a hard struggle for him to get reconciled to his condition. But it will be very different with him who has learnt to take care of himself.

Girl's Boarding-Schools.

Girls' boarding-schools I should like to classify according to the object they have in view, i. e. those which impart a middle-class education, and those in which young girls are brought up for a higher social position. In many rural districts there are parents who send their daughters to boarding-schools for the purpose of learning and prac-

tising what will be necessary to them for their future vocation. The first and greatest wish of these parents will undoubtedly be that their children should become very religious, that is to say, that they should not only acquire a knowledge of religion, but also learn to live according to its precepts. They further wish them to be instructed in everything that renders them thoroughly fit for house-keeping. The instruction they receive in school is to be a continuation of what they learnt at home from their parents, so as to gain greater skill and knowledge for fulfilling the duties which their vocation will one day demand from them.

If learning all the details of house-keeping is most important for young girls — because it is women's chief department — it would be radically wrong, if they were not most carefully instructed in them. Or would it not be foolish, if a girl learnt embroidery, painting and similar arts which are not absolutely necessary, whilst therewithal she could not knit, mend clothes and stockings or make a simple article of dress? That would indeed be a great mistake. I knew a young person who had attended two courses of lectures on industrial work. One day she was to cut on my own table a simple shirt, such as country-people wear; but she could not do it, and in her embarrassment she declared: "I have been educated for nicer and higher things." Thus she showed that she was not capable of doing the simplest domestic business either for herself or others.

And moreover, is the training in a boarding-school worth much, if the pupils do not even learn to make their own beds in the morning, nor fetch their water for washing or sweep and clean their rooms? Is that practical instruction? Certainly not. Such girls will not be happy themselves nor render others happy.

I knew two peasant-girls who had been sent to a boarding-school in the best intention. Prior to their entrance, they had assisted their mother in household-works, which they had been taught by her as far as her time would permit. In the institution they had to wear

other dresses, not plain ones as at home, but fine ones. They were also waited upon, received lessons in drawing and embroidery and learnt some French phrases. When, at the end of a year, they returned home, they were ashamed to resume the work they had done before; they had learnt pride and vanity right well. For house-keeping they were quite unfit. So their own father told me.

Another farmer placed his daughter in a boarding-school with the same good intention. But after her return home, her father could no more make any use of his fine daughter for any household-work, as she refused to take part in it. Then the energetic father took a lash and drove her to her work. Was not that acting in a sensible manner?

What is more dangerous than vanity? It makes us forsake simplicity and leads to ostentation. Pride is generally the companion of vanity, and where it reigns, moderation and modesty are sure to depart. I consider institutions in which young girls are educated or rather mis-educated in this manner, a great evil of our time. They are the very institutions which ought to foster in their pupils the virtues of simplicity, modesty, humility, and a spirit of sacrifice, which form the basis of a truly happy life. For a "high" life young minds are susceptible enough; young girls will rather handle kid-gloves than a broom or knitting-things, and they almost think it a disgrace to be seen with these in their hands.

It is also a matter for regret that in such institutions very objectionable usages prevail, as I am going to show. A girl came to me and complained of violent head-ache. She had taken much medecine, but without result. Upon my remarking: "You seem to wear stays", she answered: "I went to a boarding-school, and there we had all to put on a tight-fitting corset; I had to buy two of them". The girl did not think that wearing stays could have caused her complaint as she had been in all her ways the simplest of all the pupils. I advised her to dress again in the way she had done at home. She obeyed, and after a few days the head-ache was gone. This example

is not the only one of the kind that I have come across; very little is wanted to disturb the circulation of the blood by wrong clothing, and then injurious consequences are sure to follow.

A Count told me that he had been in a school where, along with the ordinary subjects of study he had learnt house-management to perfection; he had been obliged to make his bed himself every morning, put his clothes in order, and clean the floor of his room. In that way he had become acquainted with all sorts of domestic work and learnt to do it. He felt very grateful for this, as he had made good use of it. He would send his sons to the same institution for the very reason that it educates its pupils for practical life Now, if a Count deems it right and good that his sons should receive such a training, and publicly expresses his grateful acknowledgment of the said method, what are we to think of an institution for young girls in which the pupils have neither to put their rooms in order nor to do any other domestic work, or, as I have been told, they sometimes happen to be dressed by maids as if they were infants? It is likewise wrong not to instruct young girls in kitchen-work. Can any one really believe that it is unnecessary for females to learn the management of the kitchen? Must not such an instruction be considered of the highest importance, if the education is to be at all a rational one! Nobody, is ever exempt from work, and even if a girl has the prospect of becoming a little lady, it will redound to her honour to be well up in culinary works. What a poor figure such a lady cuts after all, when her cook discovers that she understands nothing of cookery!

I knew a baroness, highly esteemed and loved by all who knew her, who went every day into the kitchen and even gave cooking lessons to her servants. She was particularly popular for that very reason. In my opinion, it is more necessary to instruct young girls in domestic work than to teach them how to read and write. Forsooth, man has not merely been created for eating and drinking, reading novels, paying visits and going into entertainments and company! It is still a cause of joy

to me to have worked on a farm and in a trade up to the twenty-first year of my life. I have indeed no reason to be ashamed of it; it has not done me the least harm; on the contrary, it has been of immense use to me, and I thank God that He led me that way. All boarding-schools should consider it a sacred duty to instruct young girls thoroughly in domestic work as well as in religion.

There was once a saying among the people:

A home-made dress of cloth home-made
Does best bedeck both lady and maid.

Those are beautiful words, whoever follows them will not have to pay much for his dress. Unfortunately they are not much heeded. As the postman carries his letters everywhere, so also does fashion wander from place to place, supplanting the national costume. Clothes, which formerly were so very cheap and yet by their quality so beneficial to health, now cost a great deal of money, and are, besides, frequently of such a kind as to injure health.

But what is the use of opposing fashion? In the end, it would be preaching to deaf ears, although it can be proved to a certainty that, in consequence of wrong clothing, many suffer from head-ache, cold feet or other ailments. Therefore I will not say anything more about it: he who will not be advised must take the consequences. But he who cares for his own welfare and wishes to be spared many an affliction will do good to listen to my words.

Whilst the pupils in boarding-schools ought thoroughly to learn house-keeping, they must at the same time be taught simple habits and ways in household matters, and trained in such a manner as to be content with the condition of their parents, not to be ashamed of it, nor wish to be raised to a higher rank.

Equal attention must be bestowed on proper food. Who wants simple, nourishing and wholesome food more

than young people? It is only by such food that they thrive, develop vigorously and become in time able and useful members of society. What is the good of nice food, if it leaves young people weak and miserable? What is the use of grand fine dresses, of music and poetry, of genteel manners, when the body is full of infirmities and misery? Just make a trial of it, give your pupils a simple fare, as indicated in the chapter on food, instruct them well in all that necessary and useful, — and mind and body will be in a healthy and happy condition and capable of accomplishing the task of life.

Hygiene in Girl's Boarding-Schools.

Water-Application.

Water, when standing or flowing very slowly, soon becomes turbid and unfit for use. Something like this happens to many people who pass from a busy life in the world to one of retirement and seclusion. In a short time they lose their ruddy complexion, their natural power, and their gay and youthful sprightliness. They look faded and complain of lost health. When a great number of people remain or work for a long time in closed apartments, it is by no means easy for them to keep in perfect health. One must therefore be extremely careful to adopt a mode of life which promotes physical welfare. Dress, diet, occupation, all may be suitable, and yet the state of health is not a good one. What may be the cause of it, and how is the evil to be remedied? Above all, it is necessary that pure air should be freely admitted; for, wherever it is wanting, the best health must be gradually destroyed. This is especially the case, when a disease has become inveterate in a house. Unless one is then very careful, one victim may fall after the other through infection. It is incredible how easily the sick and dying leave behind them traces of their diseases, if one neglects to expel the morbid matters by fresh air. It ought further to be made a rule for pupils to dress in a simple manner and frequently to resort to some physical work and exercise.

Water may likewise be used as a powerful means of preserving health and increasing bodily strength. Hence there ought to be in every boarding-school a room or space in which various water-applications can be made with little trouble. But one must not wait with them until infirmities and diseases have set in. As we lock our doors against thieves because we know that great distress will prevail in our houses, when once they have broken into them, so also let us take proper means to exclude maladies so that the body may remain healthy and strong. It is no doubt true that healthy people do not always like to make use of cold water, some are even dreadfully afraid of it. But is it asking too much that a pupil should take a half-bath of half-a-minute's duration twice or three times a week, if by it the great blessing of health may be secured? Ought we not for such a boon to overcome our dread of cold water? But if, for all that, it is too much for some, let them quietly sit down and wait until they are ill and miserable, and then they will be found more enterprising. Cannot young girls, in spring, summer and autumn, sometimes walk bare-footed in the garden or on wet stones to get hardened, to lead the blood away from the head and prevent congestions? If this demand appears excessive to any one, it would almost be a pity he enjoyed good health; for nothing but pain and sickness would make him understand that no man ought to shrink from a small sacrifice to preserve his health. I do not even advise to do very much, but just enough to harden the body sufficiently against cold and heat.

A lady told me, she had read my book, and that she had particularly been pleased with the directions for hardening. She had even taken half-baths late in autumn and thereby been protected from catarrhs during the whole of the winter.

A young lady who in an institution had studied for six years languages, several branches of industry, and various other things, specially music, had become so nervous that she could no longer go to church because the singing and,

sounds of the organ caused her excruciating pains. The simplest domestic work in a private house and the prescribed hardening means completely cured this young lady within four months. People ought to remember such examples and be guided by them.

I will give another instance. A girl, who had been brought up in an institution, came in company of her mother and showed me the most splendid testimonials. Talented as she was, she had learnt many things, but her nerves had become so excited that she had had to leave the school and consequently could not reach her vocation. In addition to this, she had fallen into a state of melancholy, so that the poor creature, in spite of all her knowledge, was really in a most pitiful condition. The proper means of hardening set her right again. But would it not have been much better, if by the same means such misery and woe had been prevented in the institution?

If it were possible to me to bring a single institution to the practice of a rational hardening, I feel convinced that the good results would induce many others to follow the example. The young people would surely be willing to apply the water, if only their rulers and guides would themselves take the right view, and not, as many of them do, prevent youth from using such means as will preserve and consolidate their health, and save them from an early decay. I do not object to gymnastics, if they are practised in a rational manner, but it is my conviction that water applications are far more useful. Gymnastic exercises do indeed increase the natural heat of the body; but nothing produces the right measure of that heat with greater rapidity and less danger than water. Besides, gymnastics sometimes cause considerable agitation, whilst water allays it and brings ease and calm. Hence, I confidently assert that young people would be happy, if bathing opportunities were offered to them; but all water applications should be done in a rational manner lest the proverb be verified:

Not to keep due measure
Despoils all game of pleasure.

Monastic Life.

In the chapter on seminary life I compared this with the life of a family; a religious community is also in many points like a family. Now, as in a large household an able head is needed, as on him the good or bad fortunes of the family chiefly depend: so also does a monastery above all require a wise superior with whom the welfare of the community frequently rests.

When looking only superficially at such a monastic family, we might be inclined to think: "These people lead a very comfortable life; they have board, lodging and clothing, all their wants are provided for; nor have they very much to do — in short, such a life does not require great sacrifices." But when we look closer into the matter, and see by our own observation what heavy work, both mental and physical, is required of the inmates of monasteries and convents, we shall be compelled to pronounce a very different judgment. Most of them are like extensive workshops in which every religious has to accomplish, year after year, the onerous task assigned to him by the monastic rule; very little time is left to him for his meals and the recreation of mind and body. In orders following a strict rule there is always a danger of the intellectual and physical powers being worn out before the time. Here it is above all the superior's duty to restrain the well-meant, but often too great zeal of the members of his order, and to insist upon a right alternation taking place between work and exertion on the one side, and rest and recreation on the other, so that, when the mental powers are much strained, the body too should receive due attention and care, and be kept in a healthy condition.

A great number of monks have called on me. Through excessive mental activity they had ruined their health and become subject to very serious infirmities, which, partly or entirely, rendered them incapable of fulfilling the obligations of their calling. Nearly all had more or less neglected the care of their bodies, and afterwards

they had to pay for it. If the mind is to remain vigorous and active for any length of time, its abode and tool, the body, must before all be kept healthy and strong. Therefore those monks who by their rule are chiefly or exclusively engaged in mental work, ought to do, in their spare hours, as much bodily work as they possibly can; for only in that case will it be possible for them to keep up, on the long run, their bodily strength and health.

Indeed such an interchange between mental and physical work is already prescribed by their rule in many orders; but where it is not observed, it behoves the superior of each single community to introduce it as far as it can be done. In this respect I take the liberty of recommending to the superiors of monasteries and convents the following measures which, I am sure, will be found worthy of their most serious consideration.

Let the diet be very nourishing; above all, avoid sharp spices and all stimulants, which are apt to favour diseases when the body is not kept much in activity, Hermits have reached a very old age, and what was their food? The simple natural fare, vegetables without spices whatever and fruits. — Nor must the food be difficult of digestion; but this evil is obviated in many convents by their lenten-rule.

The greatest caution ought further to be observed in the selection or the building of a residence for a religious community, as many of its members are not allowed to leave it during their life-time, and others go out only on rare occasions. Above all, the house must be sunny and dry; how many are carried off in the prime of life, because no account is taken of this! If it is further necessary every day to air all the sitting-and bedrooms of an ordinary house, how much more is this required in a monastery or convent! The windows of bedrooms especially must remain open all day long in every season, and the other apartments must be aired at once, if they are not occupied by the inmates of the house.

As regards clothing, it ought not to be too warm, else the body would not become sufficiently hardened.

For many religious woolen habits are prescribed by their rule. When these are to be worn next to the skin, they must not fit too close, so as to let the air in everywhere to prevent too much warmth being developed; in that manner the skin will remain hardened.

For the religious of both sexes it would also be of great importance to make use of rational water applications partly to give nature more strength and power of resistance, partly to assist the mind in its activity by their vivifying and refreshing effect. Hence, as is done for ordinary washing purposes, facilities should be afforded for promoting the health of the whole body by these means. The healthy, viz. those whose whole body has the normal natural heat, who have good sleep and an active mind, will do good to take a half-bath from half a minute to one minute twice or three times every week, and then to move about for half an hour to get properly warm again. This they ought to do in every season, in winter as well as in summer; they will then be able to stand heat and cold equally well. The duties of their vocation will not become a burden to them, but, being healthy in mind and body, they will feel content, cheerful and happy. But if the recommended practice is not observed, no care taken for having a dry house, healthy air, proper clothing and food, then of course a legion of diseases may easily torment the people in such a house, embitter or even frustrate all their efforts, and finally death steps in and carries them off one after the other in the prime of life.

In proof of what I say, I will mention a few instances which, although they do not directly concern monks and nuns, yet indirectly bear upon many a conventual life.

A young lady came to me and related the following: "I went to a boarding-school at the age of fourteen, remained eight years in it, was educated for the teaching-profession and should now be about to begin my career. But, alas, two years ago I got a little cough, quite insignificant at first, but now it has assumed a violent

form; besides, I am feverish and perspire a great deal at night, and can hardly walk a short distance." The young lady was well-made and came from a healthy family; but she had lived for years in a shut-up place and whilst her mind had been continually strained, her body had been entirely neglected, so that at last it broke down altogether. I pitied the young person, but I could do nothing for her, and two months after her visit at my house she was called away from this life. I am fully convinced that this girl would have escaped consumption and might have reached a very old age, if she had continued to live in her rural circumstances.

Another young lady sought advice from me about her vocation. She had already been in an institution for some years, and had a good knowledge of music and languages, but physical work and hardening were unknown things to her. I told her that it was necessary for her to do some bodily work; that conventual life was not good for her, because in a convent she would only be engaged in mental labour. But when people have not learnt to work and to harden themselves by work in their youth, they do not easily make up their mind to do it afterwards; and so it was in the present case. The young lady chose her vocation according to what she had learnt, and two years later she died of consumption.

I knew a farmer's daughter who was very healthy, strong and industrious. She felt a great inclination for conventual life, and wished to enter a strict order, which she finally did. But what a change took place in her! Until now she had constantly worked in the open fields and thereby preserved and increased her strength. She had also lived on simple, nourishing rural food. Suddenly she found herself in a house where they did not think much of airing, where she had little exercise, and this little only within the walls of the convent, and no more work to keep up her strength. Must not such a person gradually wear away? She did indeed; already in the third year of her religious life she was full of infirmities, nobody knowing what was really the

matter with her. In the fourth year her young life came to an end.

Three lady-candidates had absolved their teaching courses and asked me what they had better do; for in consequence of their continual mental exertion they were all three equally infirm. I advised them, before entering the teaching profession, to occupy themselves, for one year, with agricultural labours, in order to harden their constitution by the good country-air and proper physical work; in that way, they would recover the strength they had lost and afterwards be able to fulfil the duties of their calling in fresh, full health. One of them took my advice, and at the present moment bears an excellent character as a teacher; the two others died, the one three, the other four years afterwards, although they had not been in a worse condition than the one that survived.

Female teachers are frequently appointed to girls' schools, and this is but fair and good; but a great deal is required before such a teacher can give universal satisfaction. It is with much reluctance that I here openly speak my mind on a notorious nuisance, and if I were not a friend of truth and did not feel sympathy with the sad fate of so many people, I should not say a single word about it. But it shall and must be said. Too much is done for the acquisition of knowledge, the intellectual powers are being unduly strained, in five, six or more years these young persons learn an astonishing number of things; but to what purpose? In most cases they cannot make use of it or if they do, it is only for a short time, for their powers are soon exhausted. By this method of preparation the physical powers, as a rule, do not get exercised at all; all the body is allowed to do, is to carry the brains from one place to another. It is not hardened and steeled by work, and thus the mind has to live in a dilapidated edifice that soon breaks down altogether. As a necessary consequence, professional life is then mostly a hard and short one. Another evil arising from the existing training method is, that the education obtained by it is narrow and one-sided, and that the candi-

dates for the teaching profession will treat their pupils in exactly the same manner in which they themselves were treated.

Should any one contest what I have just stated, on the ground that the advanced facts might have had other causes, I shall willingly withdraw my assertion, provided it should be clearly proved to me that I have made a mistake. For the rest, I will only add that the water applications, as advised by me, have been very successful, as is clearly shown by the numerous letters I have received from religious and scholastic institutions. Of course, for many people who have been weakened by mental exertion, a cure will hardly be possible, unless they undertake bodily work. Therefore suitable opportunities for water applications and physical work ought to be offered in every religious establishment, if otherwise the body is to be brought back to, and remain in, a healthy condition. In monasteries, even more than in convents, it is necessary to follow a right way of living. In them, science is mostly the chief object of occupation; but that is no reason why the care of the body should be neglected. Is not the body the dwelling and instrument of the mind with which the scholar has principally to work? And after all, what is the good of all knowledge, if the body perishes? We ought therefore to be most anxious to give our body the necessary time for sleep, as God himself, by the alternation of day and night, has appointed a time for work, and a time for rest. By depriving themselves of their night's rest, people act neither rationally nor to their advantage.

I knew a young gentleman who studied so hard, that he was every night poring over his books till eleven or twelve o'clock, and even later. But he did not carry it on long. At the end of three years he suffered from such head-aches, had such frequent and strong congestions, that, at the early age of twenty eight, he was unfit for any vocation or work. Did he act rightly? What did he gain by it? Every day woe and suffering, and a future without hope.

I knew another gentleman who used to take a cup of strong coffee every night at eight o'clock to be able to continue his studies far into the night without being molested by sleep. For some years all went very well with him because he enjoyed excellent health, but all of a sudden his whole strength gave way, and the poor man became unfit for any profession. Mind and body were ruined. Let it, therefore, be the chief care of those engaged in literary pursuits to take a sufficient amount of sleep. He who works after nine o'clock at night, does himself harm, I am sure of that. For the prosperity of body and mind the hours of rest before mid-night are decidedly more valuable than those after mid-night. It is no less wrong in those occupied with mental work not to exercise their physical powers by some bodily activity. Take a strong farmer's man, put him for three months into an office and engage him exclusively in mental work. After that, send him back to his former occupation, and you will find that he has lost the greater part of his strength. Will it not be the same with students, if they abstain from all bodily work? By an exclusive and continual study, the body becomes like a machine rusty and out of order, because it is used too seldom. Some will say: I take a walk every day to keep up my strength. — And I say: that is not sufficient. A walk offers many interesting things to the eye; it enables us to breathe a better air and to give exercise to our legs, but all other organs are in a state of rest whilst we walk. (Details on this point will be found in the chapter on Exercise.)

I knew a gentleman who studied very hard without going out much; but every day he cut wood and did some digging in his garden for half an hour; he assured me that to this exercise he owed his constant good health and the freshness of his intellectual power.

Should any one of my readers think that I am exaggerating, because he enjoys intellectual and physical health and strength, although he does not work with the body, but a great deal with the head, I shall give

him this answer: Look around you a little, and you will soon see a great many cases which confirm my words. Great indeed is the number of those who now regret the imprudence with which they acted, as much as the misery which arose through it. And therefore, before concluding, I say again: In every religious house there ought to be a convenient place for doing bodily work, and every facility offered for strengthening and hardening exhausted nature by the application of water.



Miscellaneous Remarks.

1. Smoking.

In conclusion, I should like to make a few remarks about several points, first about smoking. I have often been asked what I think of smoking. My opinion is this: Young people who begin to smoke at the age of fifteen or seventeen generally expose themselves to the danger of being harmed by it. In the first place, the tobacco poison (nicotine) has a more powerful and more injurious effect on a young than on a matured organism. In the second place, smoking, when begun early, easily becomes a passion, and frequently prevents a perfect development of the body. Affections of the lungs and throat, nervous excitement, palpitation of the heart and other ailments can be produced by it. Such evils are easily contracted, but not toillessly got rid of.

I once came upon three lads of fifteen or sixteen years of age who looked as pale as death. I asked them what was the matter with them. I had to repeat my question several times before I got this answer: "We are learning to smoke and have just smoked a cigar." I then told them to look quietly at each other's face, and ask themselves: Can smoking be good and healthy, when one looks so ill and feels so uncomfortable after it? — The saddest consequence of smoking is, that with most people it becomes such an inveterate habit that they can no longer do without it and make themselves slaves of the poisonous weed. Is that becoming in man who ought to be guided by reason?

Perhaps you will ask me, whether I do not smoke myself. I will tell you the truth. Up to my forty-fifth year I did not smoke. But wishing thoroughly to learn the management of bees, and cigar-smoke being an excellent means to get on with them, I began smoking. It cost me a great struggle before I got accustomed to it. I still

smoke now and then a cigar or two when I have company; but when I leave it off entirely, I do not feel the want of it either. My opinion about smoking in general is this: He who does not smoke at all takes the wisest course, for he does not supply his system with deleterious substances, and at the same time saves a great deal of money, which he can put to better use. But when a man in good health smokes a cigar or pipe in his leisure hours or in company with others, that will not hurt him. Only he must not smoke too much, nor when he is at work; for it interferes much with work and is moreover too expensive. — I was once travelling in a railway carriage, when I heard some body say that he had smoked cigars for more than three thousand florins. All laughed and thought the man was imposing on them. But he told them how many cigars he smoked every day, and how many years he had smoked. From his calculation it resulted that he had actually spent more than four thousand florins in smoking. How much money is spent on smoking by a whole nation during one year! But in spite of the enormous sums it costs, the public does not derive the slightest benefit from it.

2. Snuff.

About taking snuff I have to say what follows: That the Creator should have endowed man with a nose for enabling or inviting him to take snuff, I do not believe, and therefore I am far from considering it as necessary. Still, I do not reject it altogether. But if it is carried on to such an extent that one can no longer work or feel comfortable without taking a pinch, it becomes a nuisance. Moreover, a great snuff-taker is rather careless about cleanliness. The snuff easily gets into his throat, may be even into the stomach, but wherever it gets into, it is sure to work mischief. An additional consideration is, that snuff also costs a good deal of money. Hence my opinion is this: We ought not to allow anything to become a passion; consequently, snuff-taking must also be kept within due bounds. Taking a pinch from time to time provokes an agitation, something not unlike a thun-

derstorm by which many things are carried off from the head through the nose. But habitual snuff-takers, if they wish to get rid of the habit, must be careful not to attempt it all at once; for by continual snuff-taking nature has been accustomed to have the fluids expelled from the head by the sole agency of snuff.

3. Water-Applications in old age.

I must not omit to answer the question whether water-applications may also be made in old age. When a house has been in use for many years, it becomes by degrees partly or entirely dilapidated; it is not at once pulled down on that account, but repaired, so that it can stand and be inhabited for a great length of time. In a similar manner, man becomes weak and decrepit when old age comes on. He must then do his best to lessen the evil as much as possible, and prevent the total decay of his powers. Here again the water is most potent; no age is excluded from its use. Just as a little child uses it with advantage, so does a man derive great benefit from it. If he washes his hands and face, and feels refreshed and strengthened by these ablutions, why should not also the rest of his body be similarly benefitted by the application of water?

I know a gentleman of ninety years of age, who is hale and sound in mind and body, and who washes every day his whole body with cold water. We see by this example that hardening can be carried on even in very old age. Whole-ablutions and even half-baths of five to six seconds will agree very well with the aged, water will do them good, whether applied externally or internally. But I must here remind them in a particular manner that they ought never to drink great quantities of water at a time; to take four or five times a day one spoonful, or, in case of a slight indisposition, a spoonful every hour, is quite sufficient.

But debility of old age ought not to be assisted only by the application of a mild water-cure, but also by a very simple diet which is not over-stimulating, but rich

in nutritive substances. — I have asked a great number of people stricken in years how they lived, and I got this answer from nearly every one of them: "I never thought much of wine and beer, I lived very soberly and ate very simple food." Many of them had to a great extent lived on boiled bread-soup. It is indeed very nourishing, may be taken by those who have lost their teeth, and agrees very well with constitutions which have been accustomed to it in early life. I may further observe that, even in old age, we can accustom our nature to many things that appeared strange to us when we were young; only, we must proceed with caution when contracting a new habit. Thus, for instance, a man who is not able to digest a whole plate of any soup, may easily take one or two spoonfuls of it, and thereby get nourishment enough for a time; after a while he may take the same portion again. — What old age is generally deficient in, and generally causes many infirmities, is the want of proper natural warmth. The best and easiest way of increasing and retaining it, is the application of water.

And therefore let every man, from his cradle to his grave, hold water in honour, let him be grateful to his Creator for the precious gift, and use it in a judicious manner. Then, under God's special protection, man will develop to his fullest strength and preserve his health. Then he will escape many diseases and miseries, and much distress and woe will be banished from this world, therewithal replete with pains. Then the burden of life will be eased and even the frailties of old age will be rendered more supportable.

4. Vinegar.

Vinegar is certainly one of the oldest household remedies by means of which our forefathers cured themselves in hundreds of cases. I remember very well myself how often in my youth ablutions and compresses were made with vinegar. But it was not only of great importance as a family medecine, it was also, and is still, largely used in the preparation of food; and it is good to know its value in every respect.

Formerly vinegar was prepared from wine by turning vinous acidity into acetic acid. Such vinegar was considered the best and naturally rather dear. — Another kind of vinegar generally in use among country-folks, was mostly got from pale-beer.* A pint of such vinegar cost about a penny, and it would have been difficult to find a single house in which it was not used for various dishes.

Now-a-days vinegar is made out of all sorts of things, and adulterated like so many other articles. Beside various plants there are also several minerals used for manufacturing vinegar. Two years ago, I read a prescription for a very cheap and weak vinegar. Among other things, twenty five pounds of vitriol were specified in the list. Good heavens! thought I, what a weak vinegar that must be, what an effect the vitriol will have on the body, and how will the poor stomach fare, when it receives food prepared with such vinegar!

Beside vitriol, sulphuric and muriatic acids are often used in the manufacture of vinegar; so are various kinds of wood. Heaven knows what materials are now-a-days employed for producing vinegar! There can be no doubt that thousands of people not only injure their health, but lose it altogether and shorten their lives by the use of such stuff. Be therefore very cautious when purchasing your vinegar. You will frequently buy adulterated vinegar and get nothing for your money but what is injurious to your health.

The best, I should say, would be the home-made vinegar, from fruit or pale-beer brewed from barley or wheat.

I will give you a recipe for preparing a wholesome vinegar.

Take some inferior fruit from the tree, though it be not quite ripe, slice it or pound it in a mortar, put the whole into an earthen pot or a glass, pour a little vine-

* "Pale-beer" is made from malt only, without the addition of hops. The Transl.

gar on it, fill it up with water, tie a strong paper over the orifice, and bore several small holes in it with a knitting needle, so as to let in the air. Then place the vessel in the sun or in a warm room. After two or three days stir the contents about. What time it will require before being ready for use will depend upon the temperature. But the vessel must not become hot. When the liquid is quite clear, fermentation is over and the vinegar fit for use. Then pour it off, and if you like, you may again fill the pot with water. As a rule, people peel the apples before boiling them, and yet the peels contain most acidity, and when treated in the manner indicated, produce the best vinegar.

If you wish to make vinegar from pale-beer, as is done for working people, put the beer in a vessel, tie it up at the top, and let it stand in a warm place. You may also mix fruit with it. The vinegar you thus obtain, is cheap and very wholesome.

As I remarked before, vinegar has always been a good family medicine, and is still so to the expert. It is a powerful stimulant. When a person has a fainting fit, and vinegar is applied to his face or lips, he will soon come to himself again. It has also a strongly stimulating effect on the skin, if the whole body, or only a part of it, is washed with one third of vinegar and two thirds of water. In that case, it produces a gentle, beneficial irritation promoting the activity of the skin and the warmth of the body.

Vinegar has also a contracting effect, and is used in cases of swellings arising from shocks, blows and bruises. It is an antiseptic, and that is why meat is often soaked in vinegar. In order to prevent old and recent sores from quickly becoming putrid, they were in former times frequently washed out with vinegar, and healed all the better for it. Washing with vinegar liquefies the blood that has accumulated in consequence of a blow or bruise. — Vinegar even causes the bones to become more supple and soft, and often heals the most serious contusions. In cases where swellings and blood-extravasation appear after the fracture of a leg, vinegar renders the best ser-

vices. The swelling subsides and the stagnant blood is drawn away. From what I have said, it is sufficiently clear that a great many infirmities of the human body can be cured by vinegar.

Like wine and brandy, vinegar contains no nutritive substances; internally, its effect is merely stimulating; when applied externally, it is decomposing. Food to which vinegar has been added, creates more irritation than it would do without it. It has also a destructive action. The blood receiving its nourishment from the food, nature cannot keep off the vinegar when it enters the stomach along with the food, and so the vinegar gets into the blood as brandy does. — If this is the case with vinegar in general, what must be the havoc caused by an adulterated vinegar, especially when corrosive mineral acids are used in its manufacture! In this way many people, under cover of a pleasant acid taste, may take in the seeds of serious diseases, and work their own destruction. — Vinegar exercising a contracting action on the humors of the blood, may also be productive of internal injuries by checking perspiration. As far as its internal use is concerned, its importance is limited to the sense of taste. I do not mean to say that we ought not to eat anything sour; but then there are people for whom no dish is sour enough and who cannot put vinegar enough to their salad. That such people injure their health, there can be no doubt, especially when the vinegar is adulterated. Those who value their health ought therefore never to eat very sour things and be particularly careful in the selection of vinegar. It is with vinegar, as it is with salt: we can get accustomed to an excess of both so as never to have enough of them in our food.

People who are very partial to salt and consume a great deal of it, become liable consumption; the same danger threatens those who a.e over-fond of vinegar. It is therefore to be regretted that some have such a liking to vinegar as to soak a piece of bread in it and rather eat that than a piece of meat.

So then, I do not object to some acid being mixed with the food, a vigorous constitution has nothing to

apprehend from it; but I must raise my voice against strongly soured dishes and particularly the drinking of vinegar. I have myself known people who did this, but none of them reached on old age. Eating sour things, after all, is nothing but a habit which the stomach does certainly not call for. That organ, you may depend upon it, would strongly protest, if it could, against being overloaded with vinegar.

5. Curd-Cheese.*

What man frequently esteems so little, because it is cheap and he his accustomed to it, may nevertheless often be of great value. In every house in which dairy work is done, curd-cheese can be easily prepared; it is of great importance not only as an article of food, but also as a remedy. If any one is suffering from sore eyes, be it in consequence of a cold, or a lesion by a blow or thrust, a spoonful of finely mashed curd-cheese laid on the eye with a bandage over it, will effectually allay the heat together with its concomitant disorders.

If somebody suffers from an inflammation, either of the lungs, diaphragm or abdomen, however great the heat may be and though the pain may continually increase with the inflammation, a plaster of finely mashed curd-cheese will in a remarkable manner remove all acute pain and burning sensations, and the inflammation will very soon cease to be dangerous. I know of no remedy which produces such an astonishing effect in inflammations as curd-cheese. As it removes the heat in inflammations so it heals open sores or ulcers not only by checking the heat, but also by drawing out all foul matters. I have cured several cases of Lupus, and no remedy has rendered me better service than the application of this cheese. In cases of tumours inclining to ulceration, it will not only draw out the heat at the very beginning, but also the diseased matters which caused the inflammation, provided it is laid on several times. To renew it

* Cheese prepared from curdled milk.

is necessary when it has become quite dry and hard. Tumours which from their appearance seem too hard to become softened again, are by degrees thoroughly dissolved by this curd-cheese. It is, in fact, an excellent remedy for absorbing heat and healing malignant sores, a remedy which I cannot recommend enough. When curd-cheese is to be used in a family, it must be well stirred and mixed with whey until it forms a very soft paste; the finer it is mashed, the better it will be.

What an amount of good a mother might derive from this single remedy! Does any one feel very hot in his head and his forehead become red, one or two applications of the curd-cheese will remove the evil.

But curd-cheese is not only a remedy for external use, it is also an excellent medicine for internal complaints. If it checks the heat in external parts of the body, why should it not also absorb the heat in the stomach when this organ is in a state of inflammation? By taking daily from four to six times a spoonful of it, one is sure to obtain the desired effect. Again, if curd-cheese heals external sores and removes poisonous matters from the system, why should it not also heal ulcers in the stomach, if a spoonful of it is taken from time to time? And if good results are obtained by it in cases of external cancer or cancerous ulcers, does it not stand to reason that it would produce a similar effect when cancer is forming in the stomach? Its cooling, dissolving and healing action is always observed not only in stomach diseases, but also in inflammations of other internal parts of the body, for which I can highly recommend it.

Curd-cheese is also of very great value as a food; in fact it belongs to the best articles of nourishment, is easily digested, agrees very well and in many respects surpasses the best milk. For children it is an excellent article of food, preferable to many others, and greatly liked by them. As the children of wealthier parents used to get a piece of bread and butter, so were once poorer children wont to get a piece of brown bread with curd-cheese spread on it. They not only relished it well,

but for the high nutritiousness and easy digestibility of this article of food, they also thrived well on it.

There can be no doubt that the poorer children fared better by it than the rich did with butter, because the latter contains no nitrogen at all, while curd-cheese is rich in it. A piece of bread spread with curd-cheese is also relished by those who have hard work; and it is particularly recommendable to persons advanced in years on account of its nutritious qualities and digestibility, and also because it does not require chewing. Seeing how profitable it is to young and old, it is greatly to be regretted that curd-cheese is no longer universally used as food for the young. Those especially who are deficient in blood ought to eat it. To make curd-cheese very tasty, stir it well, put some milk to it and a little salt, but mind, not much, and mix with it a little of either fennel or caraway-seed.

That curd-cheese goes very well with many farinaceous dishes, making them more nourishing and tasty, is well known to all clever house-wives who have not been brought up in grand boarding-schools.

So much on the importance of curd-cheese. It is prepared in this way: Sweet milk is allowed to stand, according to the season, one or two days; when it has become thick, the cream which swims on the surface is taken off, and the milk poured into an earthen or iron plate vessel, and put on the warm hearth until it is entirely coagulated and the whey completely separated. Then the solid mass is taken out and put into an earthen colander to let all the whey run off. What remains in it is curd-cheese. If you wish to eat it as food, you will do good to mix it with milk or cream.



Part the Second.

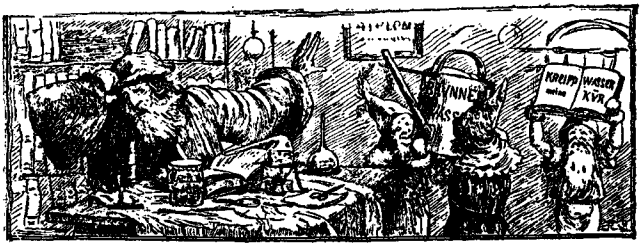
How can cures be effected

by Rules

Taken from my experience?



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Asthma.

A gentleman of rank states: "I am suffering from asthma; at night the difficulty in breathing often reaches such a degree that I am obliged to jump out of bed and to run to the window to breathe the fresh air. I feel so tight on the chest as if everything in it was going to burst. I have lost all appetite and what I eat increases my sufferings. I cannot get any sleep at all because I am so restless. I shiver internally; it is as if there was some fever inside that could not break out. To obtain an evacuation of the bowels I have recourse to medicines; the laxatives which the doctors prescribed, at first gave me some relief, but soon all was again as before. If my condition gets worse, I shall not be able to endure it much longer."

Applications: First for two days, twice a day, an upper-shower with a knee-shower;* then every day in the morning a short wet packing** for an hour and a half, the linen to bo dipped in hot water; every afternoon a linen sixfold plaited to be dipped in water and vinegar, laid quite hot on chest and abdomen and wound round with a woolen blanket. To be continued for eight days. — The effect was this: Already after the first wrap the urine became so muddled and thick as if tumours

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* See the authorized English Edition of "My Water Cure", page 87.

** Called "Bandage" in "My Water Cure". See page 101.

had broken inside; blood and matter were going off with the urine. I must here observe that the patient had until then made very little water. Day after day more water was passed thicker and filthier. At the end of the fourth day the breathing was considerably relieved, the interior cold sensation of fever greatly diminished, and the appetite returned. The same applications, again continued for four additional days, completely removed the difficulty in breathing. The breath, however, was not yet quite free. Further applications were: Every day an upper-shower and a knee-shower; every afternoon a doubled cloth, dipped in hot water and vinegar, to be laid on the upper-body during two hours. After ten days the whole organism was restored. What was the prime cause of this disease? The patient's whole body was full of unhealthy matter which had to be dissolved and eliminated. The first showers had a penetrating effect on all organs, the packings and compresses extended their dissolving action in every direction. When every fever symptom had disappeared, it became clear that the morbid matter had been eliminated, and when the patient began to breathe freely again and to recover his appetite, his whole system could be considered purified.

The Eye.

However important all parts of the body may be, one of the most important is surely the eye. Hence the proverb says truly: Blindness makes blissless. As the eyes have their seat in the head, so also do they to a great extent derive from it either vigor or weakness. Whoever is in possession of a sound, vigorous body, as a rule has also keen, powerful eyes. If the eye is very weak, the cause of it surely lies in the body, although it may not be felt. Is the eye diseased, some morbid matter in the body must have caused the disorder. There are often fluids in the body and head that find an escape through the sockets of the eye and affect the eye itself. A few examples will make this clear.

1.

A child, four years old, has a swollen head, greatly inflamed eyes, and cannot for a moment bear the light. How is it to be cured? The child has unhealthy blood and bad humours which stagnate in the head and body. Hence the swollen head. If this morbid fluid is got rid of, if body and head are strengthened and purified, the eyes also will be healed and bear the light.

Applications: 1) The child is to be daily washed with fresh water; 2) to put on a chemise dipped in a decoction of hay-flowers;* the application to be continued for twelve days. After that time the child is 3) to be washed twice every day, the chemise to be put on every second day, in the same way, during ten consecutive days. — At the end of the twenty-second day the child enjoyed perfect health. The eyes were as clear and bright as a mirror and had regained their full power of vision. Nothing more was required than to wash the child for some time once every day. The cold ablutions checked the heat and strengthened the whole organism. The chemise opened the pores and absorbed the morbid matters and when the system had thus been purified, the child was restored to full health. The general ailment of the body being removed, the eye-affection disappeared likewise. The eyes were daily bathed with a solution of aloë, which cleansed them from the humours oozing out of the body.

2.

Anthony, nine years old, had for several weeks almost constantly red eyes. When he awoke in the morning, they looked as if they were glued up, and not until the scurf was removed, could he open them. He felt no very great pain in them. Many remedies had been applied to the eyes by the way both of compresses and lotions. A doctor had, three times a day, dripped into them some acrid drops which burnt like fire; but the eyes did not

* By hay-flowers the author understands the rubbish which is found under a hay-rick: stalks, leaves, dry blossoms, clover etc. — hence the German name "*Heublumen*" i. e. hay-flowers.

get better. Something like a veil spread over each eye and the doctor declared that an operation was necessary. Of that, however, the parents were afraid, and preferred trying the water-cure.

In this case it was evident that morbid matters had accumulated in the body and found an issue through the eyes. That these were neither particularly red nor burning was owing to the diseased matter not being very acrid, — for morbid humours differ as to their acridity just as water and vinegar do. The secretions were clammy and thickened as they dried up. Here again it was necessary that the action on the body should be to promote secretion and discharge.

Applications: 1) Every day a half-bath* in fresh water, for half a minute, and at the same time a thorough ablution of the whole body. 2) Every day to put on a shirt dipped in salt-water for one hour and a half. 3) Twice every day to blow or strew into each eye a few grains** of powdered sugar which need not to be too fine and must touch the eye. — After a fortnight the eyes were well again and the patient declared that he felt now much better than he did before his illness, and his good looks confirmed his statement.

Effects: The half-baths and ablutions invigorated the body. The shirt dipped in salt-water acted as an irritant on the skin and opened the pores, so that all morbid matter found an issue in every direction. It is well known that sugar has a corrosive virtue. By their quivering the eyelids did the service of a mop which loosened the diseased matter on the eyes, the sugar dissolved it, and a white substance ran out. Even the film was dissolved and removed in that manner. When all morbid matter had been secreted, which was shown by the patient's fresh appearance, the eyes were cleansed and recovered their clearness, freshness and strength like the rest of the body.

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* See "My Water Cure", page 45.

** The quantity which will go on the point of a knife.

3.

A little girl, nine years old, had had scarlatina two years before. From that time she never was quite well again. She often had inflamed eyes or detached eruptive spots on her body. The child seldom looked well, became every month weaker and weaker and lost her appetite almost completely. In short, the child was very ill. Her eye-sight too was considerably impaired.

The child had evidently not been entirely cured of the scarlet-fever and what had remained of it in the system was constantly corrupting the blood and other humours. The morbid matter tried to get out, now here now there, also sometimes through the nose which was often sore. It was quite clear that a remnant of the malady was lurking in the body which had to be dissolved and eliminated. Only then could the child recover her former health. — The little girl was washed every day with cold water mixed with a little vinegar. One day, she took a half-bath, another day she put on a chemise dipped in a warm hay-flower decoction. After a fortnight all eruptions had disappeared, the eyes were clear and bright and the child got a thoroughly fresh appearance. But to restore her to her full strength, it was found necessary to give her for a longer time two half-baths every week. These had a strengthening, warming and dissolving effect on the whole body. The ablutions were bracing and cleansing, the shirt absorbing. During the treatment the eyes were daily bathed with fennel-water which purifies and sharpens the eye-sight.

4.

A man relates: "Last year a log of wood fell on the right side of my head. I was quite stunned. The head was cured, but ever since I feel from time to time great pain on that side of the head, and a great deal of impure matter flows out of the right eye. It is weak, and I cannot see much with it. Something dim like a cloud lies on it. I have consulted several oculists, and they have dropped many things into it, but instead of getting better, the eye got worse and worse. My last doctor

said that I should have to undergo an operation, but not immediately, as it was too early yet; he wants me to call on him again in three months."

In many wounds that are healed some morbid matters remain; hence it is that scars smart from time to time. Such a poisonous substance spreads further and further and becomes deadlier in its action. So it was in this case. To effect a cure it was therefore necessary to apply the following diaphoretic measures.

1) Once a week a head-vapour-bath. This opened the pores and by profuse perspiration much matter was excreted. 2) Every day an upper-gush. It had a strengthening effect on the upper-body, and the greater activity produced in it caused in its turn a more copious secretion; for nature always tries to eject all bad matters, if it be possible. 3) Every second day, later on every fourth day, a half-bath, so that the whole body felt relieved and invigorated; for it is generally of no use to operate merely on one part of the body. For the eyes it was sufficient to bathe them, twice a day, with fennel-water which cleansed them and increased the power of sight. At the end of a fortnight the sore spot was healed and the general health improved.

5.

A peasant, thirty-one years old, relates: "I had inflammation of the lungs last year, and two years ago peritonitis. I was cured, it is true, but from that time I felt very weak and what is most painful to me, I can hardly see anything. If this goes on, I shall soon be blind altogether. All doctors say that there is nothing the matter with my eyes, that they are only very weak."

Here the bodily weakness is also the cause of the weakness of the eyes; therefore the whole body must be braced up. the eyes will then get back their vigor from the general strength of the body.

Applications. This peasant was ordered to take during a whole week two upper-showers and two knee-showers every day. These had a strengthening effect on

the uper and lower parts of the body. At the end of the week he had every day to take a half-bath, which had a much stronger action on the whole body, and every day a vigorous upper-shower. The eyes wery merely bathed with thin alum water twice every day. This had an etching and cleansing effect. After three weeks the whole body was in a better condition, the eyesight had been improved in consequence, and when the patient had taken, for a longer time every week, one or two half-baths and an upper-shower, his eye-sight and whole body were restored to their former healthy condition.

General Remarks on weak eyes and their cure.

As the whole body can be quickened, braced up and rendered hardy by water, so also is it possible, by water-applications, to strengthen the eyes and increase their power of sight and endurance. It is strange that, whilst the whole body is generally well attended to, — for we wash face and hands, take foot-baths etc. — the eyes are entirely neglected. The eyelids take good care that nothing whatever should get into the eyes; for when something approaches, the door is quickly shut. Many think that nothing, not even water, must enter the eyes; and yet the very reverse holds good. For it is exactly the water that keeps the eyes clean, healthy and strong, so that neither heat nor cold can hurt them. And how easily it is applied! When we make our ablutions in the morning, how easy it is to bathe them also with a handful of water! We can give the eyes a water-bath in the same manner as we apply the half-bath to the body. Pour some water into a basin, plunge your forehead, the eyes being open, into the water, leave the opened eyes at first one or two, then three or four seconds in the fresh water twinkling all the while. In that manner the eyes will be cleaned by the eyelids as the face is by the hands. This simple, eye-bath I have recommended to many who had very weak and sensitive eyes, and in a short time their eyes were strengthened and the power of sight increased. The whole is done in half a minute.

Once somebody complained to me of having been advised to bathe his eyes three times a day in tepid water, because they had every day discharged a clammy fluid. He had acted on the suggestion, but already after a few days he became aware that the eyes had been weakened and could no longer bear the fresh air. What a clear proof that the eye, as well as the body, deteriorates by the use of warm water!

Therefore, I most urgently recommend to every one who cares for a good eyesight not to shrink from the little trouble of washing and bathing his eyes, the noblest parts of his body. I am convinced that thousands would not need eye-glasses, if they had used this simple means from their youth. I knew a gentleman who reached the age of eighty-nine; he had nearly all his life been in the habit of washing his eyes with cold water. At eighty-nine he was able to read without spectacles, although he had to use his eyes very much in reading and writing. The eyes share the fortunes of the body through life. There are times when we feel an extraordinary decrease of our strength. This weakness does not last long, and strength returns. In like manner the eyes suffer enfeeblement from time to time, and if we then have at once recourse to eye-glasses, the eye gets quickly accustomed to them, the weakness remains and the eye will never regain its full power. But if the eye is supported by the means recommended above, it will soon recover, and the power of sight be completely restored.

6.

It seems to me very strange that now-a-days so many eye-glasses are worn from childhood to old age — a proof, I think, for the weakness of the people of our time.

A man of about fifty years of age calls on me. He brings his son wearing immense spectacles and laments as follows: "My son can hardly see anything, his eyes are getting weaker from week to week, and he can scarcely find his way with the help of his eye-glasses. The boy's general health is not good either, he has no appetite, cannot eat strong food. The only thing he likes is

coffee. His strength is all but gone. He got the spectacles from the doctor to spare and protect his eyes."

What is amiss here?

This boy, although well made, is in a state of bodily decay; he has very little natural warmth, little blood, his skin is very dry and hard, and hence: like body, like eyes. What can be of help here?

1) First of all the natural warmth must be increased and the inactivity and flabbiness of the organs removed so as to enable the boy to digest good food, to have better blood formed, in a word, to bring the whole machine into a new working order. The spectacles must be done away with, that the eyes should be hardened and invigorated by light and air; else they will be like plants that grow in the shade and remain withered, weak and stunted.

2) The eyes are to be bathed with fennel-water twice or three times every day, thereby to be cleansed and strengthened. But not only the outer parts, the eyes themselves must be bathed.

3) The boy must be washed every day from head to foot with cold water;

4) Take daily a half-bath of half a minute's duration, likewise in cold water. —

After three weeks the boy could see very well, the eyes getting stronger from day to day. In appearance he looked fresh and healthy, his strength returned and the vivacity and cheerfulness of youth increased from day to day.

Further applications:

1) Every day a half-bath;

2) Once a week an ablution with water and vinegar;

3) To walk barefooted frequently;

4) The eyes to be bathed once a day in fennel-water.

In six or seven weeks the boy's whole constitution, the eyes included, was as if transformed.

7.

A student, of the age of twenty-one, relates: "My constitution is rather frail, I am very weak besides and never have a good appetite. I have also been somewhat pampered in my childhood; but what distresses me most is the gradual failure of my eye-sight in spite of the double eye-glasses I wear. If this goes on for another year, I am afraid I shall grow blind. What shall I do then? Live in misery without occupation. I love my future profession beyond anything, and should like to find help were it only on that account. I have consulted a great many oculists who tried everything to cure me. I had to apply the strongest poisons and suffered excruciating pain. But all was in vain."

By looking at the young man and listening to his woeful tale, my opinion was formed at once: the eyes like the body are in a state of decay. The body has been badly fed and enervated by wrong clothing, and the avoidance of every hardening means accelerated the decline. How can parents act so foolishly towards their children!

To effect a cure, the following was done:

1) Every night to rise from bed and take a whole ablution which serves to increase the natural warmth and bring on life and activity.

2) Every day a knee-shower and an upper-shower, which have a bracing, vivifying and warming action.

3) Every morning and evening a small plate of strengthening soup, nature not being able to digest a large quantity.

4) All spirituous liquors were strictly forbidden, nourishing food was recommended instead.

Already on the third day the spectacles could be removed, the eyes being able to stand the light and air.

The above applications were continued for three weeks. Then I ordered for every day, but alternately, an upper-shower with a thigh-gush, and a half-bath; these to be

continued for four weeks. During the whole treatment the eyes were daily bathed with honey-water for cleansing and strengthening. (Half a tea-spoonful of honey boiled three minutes in half a pint of water.)

After seven weeks the young man had an entirely altered appearance. His eyes had become considerably stronger. He thought he had never had a better eye-sight. The refreshed mental powers and a cheerful disposition made the young man very happy, and he used to say: "I never knew before that one can feel so well as I do now."

If parents and tutors would look after the body as well as after the mind, how happy and grateful young people would be!

8.

A school-boy, thirteen years old, comes to me in company of his mother to consult me for an eye-affection, and says: "I nearly always suffer from head-ache, I am seldom free from it for more than a few hours; and the worse the head-ache is, the more pain I feel in my eyes. In proportion as the head-ache has increased during the last weeks, in the same proportion has my eye-sight decreased. Without spectacles I cannot read at all, and when I use them, I can read only a very short-time. If things do not improve, I shall have to give up my studies".

In this case we have to do with a strong congestion in the head, by which a pressure is exercised on the eyes. The hands and feet are emaciated, the blood rushes to the upper body, and so both the poverty of the blood and the debility go on increasing. Our object must therefore be to lead the blood into all parts of the body, to quicken the whole organism to a greater activity so that it may stand strong food and the body become strengthened in consequence. When once the congestions to the head are stopped and the strength of the body is increased, the eyes will regain their proper power of sight and endurance. Except the face, which through the congestions looked flush, the rest of the body appeared greatly reduced.

As the eyes alone were treated, although they were not diseased, one doctor declared that the complaint was a general weakness of the eyes, another said a cataract would be forming in time, a third again gave another opinion.

Application: Every second day the young student had to put on, for an hour, a shirt dipped in cold salt-water; 2) every day to wash the whole body with water mixed with a little vinegar; every second day to take a half-bath of half a minute's duration, but not on those days when the shirt was worn. Nothing was done to the eyes. This treatment to last three weeks.

On the third day the lad was able to leave off the spectacles, consequently to bear the light and air. After six days he noticed a slight increase of his power of sight. The condition of the whole body improved more and more.

At the end of three weeks the eyes were tolerably well; the body in general fared better still. The appetite increased from day to day and the patient was able to take the most nourishing food. All gloominess had disappeared from his mind, and he lived cheerfully again, as young people ought to live. Further applications were half-baths from two to four times a week.

Effect. The shirt dipped in salt-water opened the pores, developed more natural warmth and strengthened and increased the activity of the skin. The ablutions had a stimulating, invigorating and hardening action on the whole hody; the half-bath had a similar effect, but in a still higher degree.

9.

A mother brings me her daughter, six years old. The little girl wears spectacles which an old granny need not to be ashamed of. They had been recommended by an oculist. The child was very feeble, had red eyes, an inflated head and very weak hands and feet. In one word, the child was in a complete state of debility. She took coffee and beer twice a day, and the doctor had ordered that she should be given strong wine in small quantities every day.

This child with her delicate constitution has been besides miserably enfeebled by an unfortunate diet. There is no other alternative: either go to wreck and ruin, or adopt another way of living. The mother cried bitterly when she heard me say this; for in her opinion the child could stand no other food, and she could not be so cruel, she said, as to deny the child what she had a liking for, and to force her to eat what she disliked or was not accustomed to. But it could not be helped, during a whole week the child had to be washed twice a day with cold water and a little vinegar in it; if possible, daily to walk barefooted in the open air, to take a half-bath every second day, and to eat strengthening soup every day. Any other nourishing food was permitted besides. On the day when the half-bath was taken, only one ablution had to be made.

After a few days the child had the best appetite, and enjoyed her soup and other good food. During the first two days she could not do without her spectacles, but on the fourth day these were taken from her. After three more days the child had to take one day a half-bath, and on the other to make two ablutions of the whole body with water and vinegar. The eyes were bathed twice every day with weak alum-water (a few grains of alum dissolved in half a pint of warm water). But not only the eyelids were washed, the water had to reach the eyes themselves.

After six weeks the chief treatment came to an end. The eye-sight was then already much better, the eyes being able to bear the light and air. As the whole body grew healthier, the eyes, too, improved more and more. And so in this case also it is true to say: a sound eye in a sound body. Is something wrong in the eye, there is surely also something amiss in the body.

Inflammation of the Peritoneum (Peritonitis); its Consequences.

1.

A farmer's son, twenty-one years old, has had inflammation of the peritoneum twice within one year; he

had been cured, as he thought, but from time to time he had difficulty in making water, and usually considerable pain, specially in bad weather, or when he had no proper food for his debilitated stomach. Heavy food always caused him great pain, and the bowels did not act regularly. The whole appearance of the man clearly showed that he was ill.

What will cure this remnant of the disease, in itself a disease? In this case it may be taken for granted, that the morbid matter of the inflammation has not been entirely expelled, that the whole abdomen is weak and inactive. The following applications were adopted:

1) In the first week, three short packings, the cloth to be dipped in water in which oat-straw has been boiled for half an hour.

2) Every day a cold sitting-bath of one minute's duration.

3) To wash the whole body every day with cold water and vinegar.

4) Every morning and evening strengthening soup; between breakfast and dinner every hour a spoonful of milk; between dinner and supper every hour a spoonful of fresh water.

In a fortnight this patient was cured, and required nothing more than one or two half-baths a week — for the time to come.

The packings dissolved the morbid matters and cleansed the system. The whole-ablutions enlivened and strengthened the whole organism. The milk caused an increase of blood. The water opened the bowels. The half-baths at the end of the treatment completed the cure and assisted in restoring fulness of bodily strength.

2.

A father relates: "My son who is thirteen years of age, had inflammation of the peritoneum. After having been cured of it, as the doctor thought, he felt for twenty consecutive weeks such great pain in every part of the body that he was obliged to lie constantly in bed. When

the pain comes on in the bowels, he screams so loud that he is heard in the whole neighbourhood. At first the pain was more in the abdomen, but by degrees it spread over the whole body. At the present moment he complains of great pain under the nails. He can neither die nor live. He has taken much medecine, but to no purpose."

In this case the directions were as follows:

1) The first day, the patient has to put on a shirt dipped in a decoction of hay-flowers whilst it is still hot; then he is wrapped in a woollen blanket and left in it for one hour and a half.

2) The second day, to put a cloth with swilled hay-flowers warm on the abdomen for one hour to one and a half. And thus during twelve days. After that time hay-flowers to be tied on the abdomen twice a week, once a whole-ablution, and once a shirt to be put on, as above indicated.

In four weeks the boy was completely cured.

In this case the juices had been absorbed by the inflammation, and as the boy could not be properly nourished, the whole little machine collapsed.

Effects: The hay-flowers brought warmth into the abdomen, removed the heat, strengthened the inner parts and steeled the whole lower-body. All parts were softened and strengthened by the shirt. The invigorating ablutions created an equal natural warmth and a regular circulation. The treatment wound up with a spoonful of milk and a spoonful of water with a drop of absinth-tincture in it, to be taken alternately every hour. The last applications were, as to their effect, but a moderate continuation of the first.

Caries.

Every body knows that from time to time ulcers are formed on the body which break and suppurate, and when they take a favourable course and rapidly come to a head, a great deal of unhealthy matter is discharged much to the benefit of the general health. In such a case nature effects

her own cure by turning out the mischief-makers. But the morbid matter is not always entirely ejected; the blood and other fluids may be tainted and incapable of throwing it off. When such diseased matter penetrates into the interior and reaches the bones, it attacks even these, makes them carious and spreads about, so that often several bits of bone come out through the skin. I knew a person who for some time had an abcess in the gums. As it did not break, the foul matter corroded the jaw-bone, and the ill-fated woman had to die. Other bones may be corroded in a similar way; nor does the evil keep to one spot of the body; as sores may appear in several places at once, so also can caries be formed in two or three places simultaneously.

1.

I knew a servant-girl who had sprained her ankle. Her friends made light of it, and the girl went on with her work for several days. The bones of the foot and joints became inflamed. Gangrene set in, the foot was amputated, but caries appeared again in another place, and the girl had to die at last after much suffering. With timely help caries is easily cured. It is more difficult when the blood has become vitiated for some time, in which case it is past improvement and caries is incurable.

A girl was brought to me who during two years had four ulcerous holes in one of her legs between the knee and the ankle. Splinters had come out from each orifice. Many remedies had been applied, but in vain.

What help is possible in this case? First of all in order to improve the blood, the child must have wholesome food easy for digestion.

1) From six to eight juniper-berries, every day, will have a favourable action on the stomach.

2) Three times a day a small cup of tea made of ribwort, sage, and wormwood. These herbs purify the blood and improve digestion.

3) A whole-ablution will invigorate and produce a more normal natural warmth. The action will be more effectual still, if

4) an upper-shower and a knee-gush or a half-bath are taken daily.

As to the sore spots, the best applications are wet sheets and compresses of scalded or boiled shave-grass.

It was wonderful how quickly, after these applications, the complexion changed, the appetite returned and the wounds began to heal. In six weeks the caries was completely cured.

2.

Anna, thirty-three years of age, had got a violent attack of rheumatism in the left shoulder in consequence of a draught. She had used various embrocations, and when the pain became unbearable, anodyne injections. From the shoulder the pain spread to the thigh which was much swollen and very red beneath the knee; a burning liquid mass came out increasing every day in quantity. All remedies were in vain.

Perspiration was completely checked. The inflammation had formed morbid matters. The blood was vitiated, and now the diseased matter had found an issue.

To obtain a cure the following was done:

1) Every week two packings extending from the arms to the feet, to be dipped in an oat-straw decoction. These warm bandages open the pores, dissolve tumours and evacuate morbid matters.

2) Twice a week, to put on a shirt likewise dipped in warm oat-straw water, to act on the upper-body as the packings do on the lower body.

3) Every day an upper-shower and a thigh-gush. These applications invigorate nature, harden it and internally dissolve the diseased matters. Thus for three weeks, then

4) every week three half-baths and three uper-showers and every second night a whole-ablution with cold water, which keeps up and increases the natural warmth, whilst the baths steel the body.

After another fortnight the treatment terminated, and the result was the disappearance of the tumour.

For an internal remedy the patient drank every day a cup of tea made of six fresh Elder-leaves, finely cut and boiled for ten minutes. This tea takes away all interior heat, procures a regular action of the bowels and purifies the kidneys.

3.

John is afflicted with a large, very painful swelling on one of his arms, which remains hard and shows no signs of mollification. During several months the doctors had tried various things, made two incisions from two sides and instilled drops of something, the man did not know what. The arm got worse and worse, and after many weeks caries appeared. Single splinters came out, and when the patient saw that he was every day getting worse, he had recourse to the water treatment. The whole appearance of the man betokened that he had not only a bad arm, but that he was ill generally, poor of blood, and that his blood and the other humors were vitiated. First the body must be cured, and then the arm will get well too.

1) The body was washed every day, whereby nature was refreshed and braced, and perspiration became again regular.

2) The patient took every day a half-bath which had an invigorating and dissolving action, brought back the appetite and a healthy complexion.

Internally were used:

1) Every day three small cups of sage-tea to improve the humors, a little wormwood for a better digestion and juniper-berries to strengthen the stomach and cleanse the kidneys.

2) The hand was wrapped up every day for four hours in scalded hay-flowers. After two hours the bandage was renewed, each time pleasantly warm.

3) During the night a rag dipped in a decoction of shave-grass was tied over the affected part.

After a few days the man's whole appearance changed, the tumour was dissolved, caries disappeared and the arm was healed.

I add the remark that after three days the arm was dipped in cold water at first once, later on twice every day.

4.

A girl, twenty-three years old, got a tumour below the calf of the leg, which was very angry, painful, and quite hard. As she thought little of it at first and delayed applying a remedy for it, the leg got worse. For many weeks she used various means, but in vain. Having read my book, she made use of the hay-flower packing, put shave-grass on the wound, employed whole-ablutions and later on half-baths, and so cured herself within a space of four weeks.

5.

A man of the age of fifty-six had somewhat tight boots and felt a pain in his toes. As it did not interfere with his business, he paid little attention to this hurt. After some time, however, the first and second toe of the right foot got inflamed. He did not think much of this either. At last he could no longer walk, and then he became more careful. One of the toes was much inflamed, the other on the point of going to pieces. The doctor removed both toes and thought he had cured the man. But as a dark-coloured matter continued to run out of the wounds, it became evident that caries had penetrated into the foot. In other respects the man was well. In the belief that he was lost, and that the doctor could not even improve his condition, he resolved upon trying the effects of water.

1) Both feet, up to the calves, were daily enveloped in swilled hay-flowers, for two hours and covered with a woollen blanket. After the first two hours the hay-flowers were again dipped in the warm water and the bandage was renewed.

2) The whole body was washed every day with cold water.

3) During the night a cloth, dipped in a shave-grass decoction, was laid round the foot and ankle, and this packing renewed in the same night. The ablutions had a strengthening effect on the whole body, and promoted the secretions; the wraps had a similar action on the feet, but in a still higher degree. After a few days, all danger was removed and, in four weeks, caries healed. In conclusion, I must remark that two cans of cold water were poured over the diseased foot every day; this pinching cold separated the morbid matter from the leg, and thus a complete cure was obtained. The internal remedy was a daily cup of tea of milfoil, St. Johns-wort and ribwort, to purify the blood.

6.

A child of nine years of age had had for some time a swollen finger which was burning hot, but not particularly painful. After a while it became very much inflamed and some brown liquid ran out of it. This went on for a few days, then the first joint became half-detached — it was caries.

Applications:

1) Bathing of the hand in a decoction of shave-grass, for half an hour. Then

2) Finger and hand to be enveloped in a cloth dipped in a like decoction.

3) Twice a day, the hand to be held in very cold water, for five minutes, then quickly tied up again.

4) Every day a whole-ablution.

Within twelve days the finger was healed in such a way that it could be fully used again.

The whole-ablution acted on the body generally, the shave-grass had a healing and secreting effect, and the cold bath of the hand dissolved the morbid matter.

7.

A girl, eighteen years old, frequently had eruptions in various parts of the body, an acrid fluid running out here and there. Suddenly a red swelling made its appearance above the knee. The girl concealed it as long as she could. Meanwhile the swelling got very much inflamed and burst by itself, two splinters came out of it, it was caries.

Application:

1) During eight hours in the morning and four in the afternoon, the whole thigh, including the knee, was enveloped in a warm wrap soaked in a decoction of hay-flowers; after every second hour the packing was renewed.

2) A cloth, dipped in shave-grass water, was laid on the sore and renewed every two hours. The tumour gradually dissolved until the leg was in its normal condition again.

3) Every day the patient was wrapped in a sheet dipped in a hay-flower decoction. This packing was necessary, for the excessive eruptions had shown that the blood was saturated with morbid matter which was expelled by the action of the packing Within twelve days the cure was complete, thanks to God, the water and the shave-grass.

8.

A girl that always looked fresh and healthy got a a whitlow on the third finger of her right hand. The finger had three times its normal size, and was very painful. The whole arm ached up to the shoulder. The girl had lost all appetite, and her body was burning hot all over. After ten days the finger burst, and for several days a considerable quantity of pus ran out. Finally the first joint fell off, being eaten away by caries.

Application:

1) The girl had to put on a chemise dipped in a hot hay-flower decoction, every day for one hour and a half.

2) The hand and arm up to the elbow were enveloped in hot swilled hay-flowers for six hours every day, the packing being renewed every second hour. These hay-flowers drew all acrid matters out of the arm and hand like a vesicatory.

3) A can of cold water was poured over the hand twice within a day. This shower contracted the hand and dissolved the morbid matter. The wound closed and the finger was healed — minus the first joint.

Bed-Wetting.

A child of ten years could not retain the water. She followed my advice: 1) to walk in water up to the knees twice every day from two to five minutes. 2) To take an upper-shower every day. In twelve days the little girl had got rid of her complaint. To regain her full strength, she took two or three half-baths a week.

Catarrh of the Bladder.

James caught cold three years ago, and got a catarrh of the bladder. For a long time he was in the hands of the doctors, had taken a great deal of medecine and had been advised to wear woollen drawers, at first one, then two pairs. This "preventive measure" had the effect that every trifle, for inst., a thunderstorm or a dry wind, made his complaint worse and exposed him to the constant danger of catching a fresh cold.

As in this case effeminacy had been fostered, resulting in great sensitiveness and weakness, it became necessary to use the proper means for hardening and strengthening the body and secreting the morbid matter.

The upper body and extremities were first hardened and invigorated by an upper-shower and a thigh-gush, twice daily.

As an internal purifying remedy, the man had to take a spoonful of tea from shave-grass and juniper every hour during three consecutive days. After four days of such treatment, the body was hardened and steeled by:

1) a back-shower, a sitting-bath, daily;

2) an additional half-bath of half a minute's duration, every second day;

3) daily a cup of tea of wormwood, shave-grass and milfoil in three portions.

At the end of three weeks the patient was well. He had acquired an equal natural warmth, general strength and a power of resistance to all injurious influences.

Here apply the principle: Force pressing on weaker parts puts weakness to flight, just as effeminacy is driven away by hardening.

Blood.

Importance of a regular circulation in the human body.

What is most important for health and power of endurance is a regular circulation of the blood in all parts of the body. It may be said that he is the healthiest man whose blood circulates without being disturbed. Nor can there be a greater misfortune for man than a disordered circulation. As the whole body lives by blood, so does every part of it. The blood must therefore penetrate the human frame in every direction, and this is being done through small channels, called veins, which apportion food to every, even the smallest, part of the body. Blood also imparts warmth to the body, and where it is wanting, there cold sets in. Want of warmth means want of blood. Warmth tells us where the blood is and how much we have of it. The greatest disorders arise from want of warmth and blood. Some people have such weak legs that these can no longer carry the body. If we ask them whether they have warm feet, they generally answer: "They are mostly cold, seldom warm" Hence the feet are starving, for they are not sufficiently fed. It often happens that a hand or foot is wasting away. How is this? When the arm gets hardly any blood, it must starve. May be that a vein is blocked up and the blood can no longer reach the arm or foot. Therefore, dear reader, consider it as very important and take care that your blood should have the best circulation, penetrate everywhere and convey adequate nourishment

to all parts of the body. When a number of decent people are assembled in a tavern and eat and drink well, they are very lively and merry; but when many blackguards sit together, they make such an uproar that orderly people are fain to run away. In like manner the blood, which is like a traveller, may accumulate in some parts of the body, produce excessive warmth and heat, and so cause a great disturbance in those quarters. It may also throw the body into such a state of agitation as to threaten it with destruction, or seriously injure both mind and body. Just think of a hypochondriac or a mad-man whose maladies often originate in disturbances of the blood. And what happens in large blood-vessels may also occur in smaller, even the smallest veins. The least stagnation, even of a few drops of blood, may cause inflammation and swelling, certainly much heat and pain, and calm will not be restored until the stagnant blood is secreted either by perspiration or a little boil.

By stagnating in various places the blood does not improve but deteriorates, like spring-water which is freshest when flowing, but turns bad when one part of it stands still. Blood-stagnation may also not unfrequently bring about blood-poisoning arising from a mere trifle. In cases of blood-stagnation people may remain well for a long time, or at least think themselves in good health; but as a rule the evil is attended with the worst consequences. It is quite certain that apoplectic fits have their cause in blood-stagnation. Whoever values his health and wishes for a long life must, therefore, take care to have a well-regulated, even circulation. His blood will then remain in its best condition, his body will be nourished in an equal manner, and the greatest advantage will accrue from it to his mind which has most to suffer from disorders and poverty of the blood. Water is the surest and best remedy against these evils. A good mill will go to ruin, if the whole work is not kept in activity by the power of the water. As water has a similar action on the human frame, it may be considered the only means for removing the aforesaid evils and preventing their dis-

astrous consequences. A few examples will render the matter more evident.

Anaemia (Poorness of blood).

1.

Martha comes to me lamenting: "I have such a bad headache and such a heat in my head that I often think it is going to burst; on the other hand, I have always cold feet, and my hands are rarely warm. No matter how warmly I dress, I shiver with cold. I feel weak and unhappy, although I am only twenty-four.

Martha has too much blood in her head. The doctors have applied leeches to let some of it out. In reality, Martha is very poor of blood, and her best organs are underfed. The blood must be drawn from her head into her feet and hands, and the body generally; the inactive machine must be set going, then the appetite will return, digestion be improved and anaemia disappear. To obtain that result, the following treatment was adopted:

1) Every day once, walking in water from two to five minutes;

2) Every day a knee-gush, or better still a thigh-gush;

3) Every night, from the bed, a whole-ablution, without drying, immediately to bed again;

4) Every morning and evening a plate of strengthening-soup;

5) Between breakfast and dinner every hour a spoonful of milk; from noon to evening every hour a spoonful of water. To be continued for ten or twelve days. Then

6) One day an upper-shower and a knee-shower, the next day a half-bath for half a minute, on the third day a sitting-bath. Thus for a fortnight.

In this case we have super-abundance of blood in the head, and poverty of blood in the hands and feet, which is proved by the prevailing sensations of cold; the blood must therefore be sent in every direction. This is to be effected by upper- and knee-showers.

The soup and milk bring about a better formation of blood, the water procures a regular stool; the half-baths in alternation with the showers steel the whole body. — Within five weeks this patient recovered her health. For further restoration two upper-showers, two thigh-gushes and a half-bath once or twice every week, were found sufficient.

2.

A girl, nineteen years old, feels oppressed in the chest and suffers a great deal from head-ache. Her hands and feet are cold, her appetite is very bad, her appearance flushed, and sleep she has very little.

In her case the blood stays more in the chest and head; the other parts of the body are poor of blood.

1) Walking in water twice a day and holding the hands in water for two minutes will lead the blood away from the heart and head.

2) A nightly whole-ablution with water and vinegar will bring more warmth and distribute the blood in an equal manner. After eight days

3) Every day a half-bath, and every second day an upper-shower; walking in water will give strength and keep the blood in good order. — At the end of four weeks the girl was cured.

3.

A student was unable to continue his studies, and was dismissed from his school in consequence. Formerly he had made good progress and had been fond of study, and therefore his dismissal surprised and pained his parents all the more. The doctors could do nothing for him. The lad looked very ill and emaciated, was already too weak to walk and lacked appetite. His skin was so dry that rubbing with the hand over his arm would set the dust flying about. His eyes had a strange appearance, they were filled with water as is the case with dropsical people. His cheeks were too full in proportion to the other parts of the face.

This student has hardly any blood, and what he has is very thin, the beating of the heart is scarcely audible. His skin is dried up all humours being wanting, and the interior activity has come, as it were, to a stand-still.

The patient got:

1) Every day an upper-shower and a knee-shower, morning and evening, for four days. Later on:

2) Every day a half-bath for three or four seconds.

3) Daily an upper-shower. Lastly

4) Barefoot-walking for the greater part of the day.

The wine, which the doctors had particularly ordered, was discontinued, so was the beer; instead thereof the boy had to drink milk in smaller portions as often as he liked, and to eat good plain food.

In three weeks the lad was restored to health; he became unusually cheerful, danced and capered about. And the desire to continue his studies revived in him as strongly as ever. — To wind up the treatment, he only had

1) to take from three to five half-baths every week;

2) to harden himself by barefoot-walking etc. and to keep to a simple diet.

The upper-shower and the knee-gush set the machine going, mollified the parched skin and promoted perspiration. The plain food prepared good blood, and thus the young machine got into order again.

4.

A mother brings me her three daughters, Bertha, Aloisia and Martha, all three sick. The eldest, fourteen years old, looks pale, almost as death, and is so lean as if she got nothing to eat. With her fresh colours she lost also all her cheerfulness; she has no strength and no appetite. What she likes best is coffee, a little beer and a little wine, which the doctor had particularly recommended as proper means to get more blood. — She wears woollen clothes on the skin, and although so warmly

dressed, she shivers nevertheless. — The mother herself is rather tall and strong. She had been brought up in the country and when married, went to live in a town.

What is the matter with these girls? The nourishment they get is not sufficient for a normal development of the body. The spirituous drinks heat the blood. The woollen clothes weaken the constitution and make it susceptible of every misery. The coffee, which must be considered a purgative, goes out of the stomach with the milk and bread when only half-digested. How in the world can a child thrive, when it is so ruthlessly deprived of nourishment? Wine provides no blood, it is a mere fire in the body.

Bertha shall make use of the following applications:

1) Every night a whole ablution from the bed, then quickly into it again.

2) Every day three or four times barefoot-walking for half an hour. (It was in spring.)

3) Every second day a half-bath.

So for a fortnight, then

1) Twice a week, in the night, an ablution with water and vinegar;

2) Twice a week a half-bath;

3) Twice a week an upper-shower and a knee-gush;

4) Barefoot-walking daily.

After another fortnight

1) Weekly two or three half-baths,

2) Weekly, twice upper-shower and thigh-gush.

As to the diet, the patient had to eat strengthening soup every morning and evening; from breakfast to dinner time to take every hour a spoonful of fresh water. Dinner and supper consisted of ordinary plain food.

A different kind of clothing had to be adopted; instead of the woollen chemise a linen one had to be worn, all other clothes to be simple, throat and head rather bare.

In six weeks Bertha was another girl; her voice became strong and sonorous, her complexion blooming, and her excellent appetite made her relish her simple food.

By the whole ablutions the whole body became revived, strengthened, and hardened. The half-bath increased this strength and rendered the organism more capable of resistance to cold. Barefoot-walking had likewise a hardening effect, drew the blood away from the head to interior parts, raised a cheerful disposition and greatly improved the voice. At first, the patient did not like the strengthening-soup, because she was not accustomed to it; but, in course of time, it became her favourite dish. The spoonful of milk after breakfast was particularly favourable to the formation of good blood. Very weak people cannot take much milk, it curdles or turns sour in the stomach; but a spoonful of it is easily digested and nourishing. The spoonful of water makes the bowels act regularly, takes away all inner heat and thins the gastric juice. It is better to take a spoonful of water every hour than a whole glass at a time. Bertha's two sisters were treated in the same way. But now the question arises: Why are the daughters of a strong and healthy mother so poorly? The mother was born in the country, ate nothing but simple unspiced country-food and abstained from spirituous drinks; moreover, she had been invigorated by hard rural work, wore country-clothes and enjoyed fresh air. Naturally clever, having been well trained for all household-concerns, and being besides an object of attraction for her dowry's sake, she became married to a man from town for whose business she proved a capital manager. But from that time her whole mode of life was changed. At breakfast and dinner the best coffee, the best beer, expensive wine, — discarded were water and milk. The accustomed simple farinaceous dishes were replaced by a so-called "good table". Thus the constitution, instead of being kept up, became infeebled by the change of dress, food, drink, and air, and the poor children had to pay for it.

5.

A young lady, eighteen years old, rather tall, well-shaped, but so infirm that she can only walk short distances, complains of periodical bad head-ache, sensations

of cold and want of appetite. Coffee, she says, agrees with her best, beer and wine less so.

Here great poverty of blood is predominant, strength is decaying, the whole body inactive like a mill without motive power of water; otherwise the organs are sound.

The applications were the following:

1) Every day twice an upper-shower and twice a knee-gush during six days; then

2) Every day an upper-shower, a knee-gush and a half-bath; barefoot-walking every day. These applications to be continued for ten days.

3) During the same time daily a back-shower and a half-bath.

Internally: Three times a day two spoonfuls of wormwood-tea; every day six to eight juniper berries; the usual plain diet.

Effects: The upper- and knee-showers tend to steel the whole body. The Wormwood-tea procures a good digestion. The juniper berries give tone to the stomach. The half-bath raises the sunken powers and increases the natural warmth.

After six weeks the young lady looked blooming and was perfectly well. In the beginning of the treatment she felt indeed extremely weakened for four days, but the weakness soon subsided. Her head-ache returned several times, but not so violently nor so frequently. She was much troubled with costiveness, but she took nothing for it except every hour a spoonful of water.

6.

A girl of nineteen years of age relates: "Nine months ago I had such a strong bleeding of the nose that people thought I was going to die. Since then, I have it only from time to time, and only in a small degree; its forerunner is generally a violent head-ache. Formerly I enjoyed perfect health, now I feel wretchedly weak and infirm, have shivering fits and no appetite at all. I am very irritable and often out of temper or inclined to cry."

The consequence of the bleeding was poverty of blood; and although this was rapidly replaced, yet it remained thin and weak. Hence the body is deficient in proper warmth, nourishment and strength.

Applications:

1) Every day twice a knee-shower and a thigh-gush, and walking barefooted for half an hour.

2) Every second day an upper-shower.

3) During the week two or three half-baths.

4) If possible between breakfast and dinner every hour a spoonful of milk, between dinner and supper five spoonfuls of wormwood-tea. For the rest, simple, nourishing food.

Through the loss of blood this girl fell into a state of great weakness. Blood is quickly formed, and the loss of it is replaced in a very short time; but the new blood is but weak, and gets strong only by degrees, often not at all. With every loss of blood, assimilable elements of the blood are wasted, and the oftener a loss takes place, the scantier and weaker the assimilables get. It is therefore above all necessary to strengthen the body by a very nourishing diet. The knee-shower leads the blood into the feet so that these become replenished with it; hence the repeated knee-gushes. The upper-shower invigorates the upper-body and promotes active breathing etc. The half-bath exercises a strengthening and warming effect on the whole body. The milk in small portions is an excellent means for increasing the quantity of the blood. The wormwood-tea improves the gastric juice and the digestion.

These applications, continued for five weeks, were attended with the best results. Nothing more was required than three to five half-baths in the week.

7.

A farmer's son, twenty-three years old, makes the following statement: "Two years ago, I had bleeding from the stomach at which I lost about two litres of blood. Ever since, I have been so weak that I can scarcely do anything. I have seldom any appetite and only for such

food as gives me no strength. I have often been told that I should go into consumption."

Here poverty of blood is doubtless the chief ailment; the other complaints have arisen from it; the weak state of the organs and their inactivity probably prevent the formation of blood. It is a mill that wants water to set it going.

1) The patient shall take every day an upper-shower and a knee-shower to bring life and vigour into the upper and lower parts.

2) Every night a sitting-bath of one minute's duration. So for three nights.

3) Every day an upper-shower and a thigh-gush.

4) Every second day a half-bath, for half a minute.

5) Twice a week covering with wet sheets and lying on wet sheets for three quarters of an hour.

Internally. 1) Three times a day two spoonfuls of wormwood-tea during one week. Then 2) ten juniper berries to be crushed and boiled with a little shave-grass for ten minutes; this tea to be drunk in three portions.

For breakfast and supper a well prepared bread-soup; for the rest, very plain food and neither coffee, nor beer, nor wine. In six weeks the patient was completely cured. He looked strong and healthy, and had recovered his good appetite and cheerful disposition. As the showers operate on the upper and lower body, so does the sitting-bath on the lower extremities. The tea acts on the stomach and gives tone to the inner parts of the body.

8.

The son of a poor day-labourer had such strong bleeding of the nose that it was feared he would bleed himself to death. The remedies that were employed had stopped the hemorrhage; but a great weakness had remained, and whenever the young man got excited, the bleeding reappeared.

Here again is a proof of how the blood may stay, out of all proportion, in the upper parts, and how in that

case the whole body suffers and declines when it is not properly nourished. And therefore the first act must be to lead the blood downwards and to strengthen the whole body. This was done by the following applications:

1) The upper-shower, which was applied daily, had to steel the upper-parts,

2) the thigh-gush (daily) had to lead the blood downwards,

3) every second day a half-bath invigorated and refreshed the entire body.

4) Every day the patient had to suck up through the nose some decoction of shave-grass, in such a way, that a portion of it returned through the mouth.

Shave-grass has a contracting action, strengthens and purifies; the diet consisted of simple natural food, and the appetite soon returned. After four weeks the patient's only wish was, that the condition he then was in would last to the end of his life.

9.

The mother of a family, forty-eight years of age, suffered so much from hemorrhage that her life had been several times despaired of during the last four years. The remedies she had employed, the many medicines she had taken, the baths she had used, all had been in vain. When the flux ceased for a time, it soon returned. At last the woman sought what she had been most afraid of — help from water. She had

1) On the first day to lie on wet sheets, the next day to cover herself with wet sheets, each time for three quarters of an hour; the sheets being dipped in very cold water, then wrong out.

2) For internal use four times a day three spoonfuls of tea from shave-grass. Instead of beer and wine, which she had been advised to take to get blood and strength, she had to drink milk in very small portions; for the rest simple household fare.

After a fortnight she had to apply on the first day an upper-shower and a thigh-gush, on the second day a half-bath. In six weeks the woman was well again.

10.

A priest, fifty-six years of age, complained of strong congestions to the head; he said that he noticed how the blood penetrated upwards, exercised a strong pressure on the brain and at times caused giddiness. His mental powers had declined more and more, especially his memory, and he had suffered great distress of mind. Whatever he did to keep his feet warm, they were constantly cold. His sleep was good, but gave him no strength.

Here again the accumulation of the blood is not a sign of blood-abundance, the pulse rather indicates a scarcity of blood, so do the cold feet. I must remark that the feet were remarkably thin in proportion to the rest of the body. To prevent a stroke of apoplexy the following applications were resorted to:

1) Walking in water, every day from three to five minutes, led the blood downwards and increased the blood heat.

2) A daily upper-shower refreshed, vivified and strengthened the upper-body.

3) A daily sitting-bath also conducted the blood downwards.

4) Every second day a back-shower invigorated the whole body.

Internally: Every day a cup of tea of milfoil, St. John's-wort and juniper berries promoted good digestion and the secretion of morbid matter.

After a fortnight the second part of the treatment began:

1) Every day an upper-shower and a thigh-gush,

2) Every second day a half-bath.

After six weeks the whole body had undergone a complete change; all stiffness had disappeared, the appetite was good and the mental powers were restored.

Standing no longer in fear of an apoplectic fit, the rev. gentleman resumed the functions of his sacred calling.

11.

A girl of twenty-two years of age has such strong congestions to the head that she often becomes insensible. She always suffers more or less from fearful head-ache, has constantly cold feet, and from time to time such pain in the bowels that she is obliged to remain in bed for six or eight days. She has spent a great deal of money for doctors and chimists, but her sufferings remained.

In this case it is clear that great poverty of blood prevails, and that too much blood flows to the head. Hence the pain which is felt in so many places of the body. The easiest way of removing the evil is to get the whole human frame out of this state of weakness.

1) Every day once a thigh-gush and once a knee-gush.

2) Every day an upper-shower.

3) Every second night a sitting-bath.

4) Every morning and evening strengthening soup instead of coffee.

5) Three times a day two spoonfuls of wormwood-tea.

This to go on for three weeks, then

1) Daily a half-bath and an upper-shower.

2) Daily a cup of tea from St. John's-wort, milfoil and sage.

After six weeks this patient was cured. The whole body had recovered its natural warmth, the great pain was gone, and the strengthening soup had become a favourite dish. Nature could again bear stronger food; in one word, the patient was well.

The much enfeebled constitution was invigorated by the showers. The blood was led away from the head downwards, and when wormwood had brought back the appetite, the patient was able to digest more nourishing food. The baths steeled the whole body, and thus the various states of this disease were improved one after the other, and a sad life was changed into a happy one.

Blood vomiting (through coughing fits).

1.

"Two years and a half ago" — complains a sufferer, — "I had vomiting of blood, was laid up for three weeks and coughed a great deal. From that time I had coughing fits at intervals, often fever with night sweat. The doctors called my complaint catarrh of the lungs. The last doctor I consulted gave me creosote pills saying, that if they did not help me, nothing would. They were of no use. I now should like to try the water."

This patient was treated as follows:

1) Every day twice an upper-shower and twice a knee-shower.

2) Every day a cup of tea made with a tea spoonful of foenum graecum (fenugreek) and a half-tea spoonful of fenel.

These applications were continued for four weeks. Much phlegm was ejected, a great deal of unsound matter went off with the urine, and the patient got well again. No general obstruction of phlegm having taken place and the inner parts being not yet much injured, the organs were strengthened by the showers, the mucus was loosened, the natural warmth returned. The tea cleansed the interior, and thus the machine got into the right condition again.

2.

A man, twenty-seven years of age, relates: "For some years past I have had a cough; it does not hurt me much, but it is troublesome. Three years ago I vomited blood, after which I was very ill for two months. Last year the vomiting came on again, and a fortnight ago I had another attack of it, but it was a slight one. Hitherto my illness did not prevent me from doing my work, but now I am hardly up for anything. If I could only so far recover my health as to manage my household affairs, I should give up all other business and take care of myself."

In this case the blood vomiting has undoubtedly been caused by spasmodic coughing fits. The lungs are not seriously attacked yet, but they may soon become so. Therefore it is necessary to invigorate the system, inside and outside.

For internal use: 1) Every day a cup of tea from shave-grass and juniper berries (ten berries to be crushed and a little shave-grass boiled together for ten minutes), in three portions. 2) During the day twice half a spoonful of oil (salad or olive oil). 3) Ordinary plain fare with little or no beer and wine.

Externally: 1) The upper-shower being particularly needed in this case, it is to be applied every day once, even twice. 2) Every second day a sitting-bath for one minute. 3) Every day walking in water or a knee-gush. Thus for four weeks. Further applications were upper-shower and knee-shower in alternation with a half-bath, viz., one day an upper-shower and a knee-shower, on the other, a half-bath, for half a minute; pause on the third day.

Juniper berries and shave-grass effect a contraction of the blood vessels, they cleanse and invigorate. The upper-shower strengthen and loosen the mucus. The bracing-up of the other parts of the body is done by the knee-gush; the sitz-bath (sitting-bath) counteracts the spasmodic cough and strengthens the abdomen.

After seven weeks the patient enjoyed perfect health and declared he would take every week one or two half-baths for the preservation of his health.

Blood vomiting (from the stomach).

A young fellow of twenty-six years of age relates: "Last year I had a rather violent vomiting of blood, I discharged more than a litre. From that time I remained in a week state of health. Twelve days ago I vomited blood in the same manner, it was not so much as by the first attack, but judging from certain signs, I fear it will come on again before long.

If the bleeding, in this case, comes from the stomach — and there can be no doubt about it — the treatment must be directed upon that organ, internally and externally. Hence: 1) During eight days every hour two spoonfuls of wormwood-tea or mistletoe-tea. 2) After that time every day a cup of the same tea divided in three portions for morning, noon, and evening. 3) Plain, nourishing food, little or no beer and wine.

Externally: 1) Every week twice covering with wet sheets and twice lying on wet shets, each time for three quarters of an hour. 2) Every week two half-baths and once an upper-shower and a knee-shower.

After six weeks the patient was completely cured. To prevent a relapse it was advisable to take a cup of the same tea and a half-bath every week.

Mistletoe tea has a contracting, purifying and invigorating action. The covering of, and lying on, wet sheets strengthen the abdomen; the upper-shower and the half-bath have a similar effect on the whole body.

Blood stagnations.

1.

A woman, fifty-two years old, relates: "For the last four years I have become unusually stout: I am afraid I shall soon get a stroke of apoplexy. I was told by the doctor that I have already had a slight touch of it on two occasions. At times there is such a rush of blood from the left side of the body to the head that I become quite giddy and hardly know what I am doing. The heat in the head is then so great that my forehead and face are covered with perspiration. Suddenly all blood and heat rush down from the head into the abdomen, and I often feel a shooting pain in the left leg, as if struck by an arrow, and then I am disabled for work. On the other hand, my right foot and the whole right side are always cold, I often lie in bed for two or three hours without getting warm. The remedies I have employed gave me some relief for a short time, but therewithal the evil itself has remained the same. When

the pain in the bowels comes on, I feel sick, but I have hardly ever real vomiting. If I do not soon obtain lasting relief, I am afraid I shall have to die, and yet I should like so much to manage our family affairs a little longer."

Applications: 1) Twice a week from an hour and a half to two hours a packing from under the arms down to the feet, the sheet being dipped in a decoction of hay-flowers (hot). 2) Every week for an hour and a half two short wraps, likewise dipped in hot hay-flower water. 3) A whole ablution twice or three times a week, if possible at night out of bed, but immediately returning to it after the washing. The water to be mixed with one fourth of vinegar. 4) To drink every day a cup of tea from ten crushed juniper berries and shave-grass boiled for ten minutes. This tea to be drunk in three portions during the day.

After three weeks the woman told me the following: "I have got on very well, my distended stomach has shrunk to its usual size, the blood never rises to my head again; I have no more any bad head-ache. My feet are warm. I am so glad to be able to do my work again." And now I put the question: What was the cause of this illness? This is my answer: The chief cause lay in the irregularity of the blood circulation. The right side of the body being cold, we must assume a disturbance in the circulation and stagnations in the abdomen. Hence the pain in the head, abdomen etc. The applications had the following effects: The packings dissolved the stagnations in the abdomen and restored a regular circulation. The ablutions vivified and invigorated the whole system, the tea cleansed the stomach and the kidneys, and whatever unhealthy matter lingered there was removed. To preserve the organism in this good order, it was necessary to take every week two half-baths, an upper-shower and a knee-shower and twice a cup of the aforesaid tea.

2.

An unmarried woman of thirty-eight years of age sought my help for the following complaint. "From time

to time", she said, "one of my feet becomes quite insensible and powerless, and then I get above the knee a rather large tumour which sometimes diminishes, sometimes increases in size. In my throat there are often little abcesses which usually break. Sometimes I have also bleeding of the nose without any apparent cause. During the last few months I have become alarmingly stout. I breathe with difficulty and feel generally very weak. What shall I do?"

Applications: 1) Every day an upper-shower and a thigh-gush. 2) Every second day a short packing. For twelve days. After that, every week three half-baths and two upper-showers. These applications, continued for four weeks, restored the patient to health. If you wish to know, dear reader, how these applications acted, I will tell you: Blood stagnations existed. The tumour above the knee was formed by such a stagnation, and much blood had gathered there through the dilatation of the veins. The abcesses and the bleeding of the nose which occurred from time to time were likewise the consequences of blood stagnation. The blood had therefore to be brought into better circulation. The packings had a dissolving action, the showers set the blood flowing and strengthened the blood-vessels and the whole system, at the same time preventing the formation of new stagnations.

3.

"Eight months ago," somebody relates, "I had a violent attack of articular rheumatism accompanied by strong fever, which seized one limb after the other. To cure it, the doctors used a great deal of salicyl powder which frequently caused profuse perspiration. After a few weeks an inflammation of the large veins of the right leg set in with congestions to the lungs and these symptons were pronounced by the doctors as extremely dangerous. By keeping myself very quiet and the swollen leg in a high position, it became after three or four weeks gradually somewhat thinner, and the blood, as the doctor said, began to disperse again. After several months I

was able to drag myself along with the help of a stick; but as no further improvement has taken place since, I should like to try the effects of the water."

The applications were as follows:

Every morning a thigh-gush and upper-shower, every afternoon a back-shower, in the evening a knee-shower; to be continued for a week. In the second week every morning an upper-shower and walking in water, every afternoon a half-bath. Every second day, instead of the upper-shower, a back-shower early in the morning. This treatment having been followed for a fortnight, the rheumatism and the swelling entirely disappeared, and the whole body was in the best condition.

In this case blood stagnations had been formed in several places after the attack of rheumatism and caused a pain similar to that of lumbago. By acting either on single parts or on the whole body, the applications removed all stagnations viz., the upper-shower removed those in the shoulders and arms, the thigh-gushes those in the legs, the back-shower and the half-bath acted on, and braced, the whole body.

4.

A gentleman of about forty-eight years had often such bad head-ache that he thought he would go mad. All doctors were of opinion that he suffered from congestions in the head. Medicines and baths having failed to bring him relief, he made up his mind to try the water-cure. Soon after the first applications it became evident that one side of his body had much less warmth than the other, nor the same strength as the other. These symptoms proved that blood stagnations existed which prevented the blood from penetrating into all parts of the body.

But it is not always easy to find out the exact places of such stagnations. They may be in the shoulders, in the abdomen, in the joints. It might be said: the treatment must be a tentative one. Others may be of that opinion, but the hydropathist declares: I shall expel the blackguards from the body, no matter where they are. Water can do it, as was proved in the case of this patient.

1) He got every day two vigorous upper-showers, and two equally powerful thigh-gushes during four days.

2) Then every day a back-shower and a half-bath.

After a fortnight the uneven pulse became regular, the head-ache disappeared, all discomfort ceased.

5.

A young lady was particularly fond of dancing and availed herself of every opportunity for indulging in it. She dressed according to fashion and wore very tight stays. She soon had to pay for it. Strong congestions to the head made her suffer most excruciating pains; her feet were mostly cold; her blood so thin and scarce that the least occupation became a burden to her. It is difficult to understand how people can indulge in an amusement so immoderately as to destroy their health by it. Many thousands will have felt on their death-bed that many years of life would have been in store for them, if they had not been blinded by their passions. It is almost incredible how women can entertain such strong fancies for tight-lacing, in the face of the many cases of death which have resulted from it. But apart from such fatal consequences, it is a fact that tight-lacing enfeebles the human body. It altogether seems to escape the notice of women, that by too tight stays the blood is impeded in its natural course, and that the stagnations which arise in consequence, become in their turn the sources of many diseases.

But to return to this unhappy young lady. She was cured 1) by the removal of her stays, 2) by the application of cold water, i. e. an upper-shower and a knee-gush on one day and a half-bath on the other. Whilst the showers bring back life and activity into the system, the baths steel the whole organism.

6.

For a number of years a gentleman of rank had felt, from time to time, a slight pain in the upper part of his left thigh; he feared that something was amiss with

the left leg. It was thought to be rheumatism, and various reasons had been mentioned to explain the origin of the complaint. The gentleman was rather stout; he had never taken any medicine in his life. He was sixty years of age and was able to perform the duties of his station with perfect ease. One day, just when he had finished the day's business, he was seized with an apoplectic fit and paralysis of the left side of the body, from which, however, he rallied completely. Simultaneously with this stroke the small pain in the ailing leg disappeared, which circumstance afforded the clearest proof that nothing had been the matter with the leg beyond a blood stagnation. The stroke being cured and a regular circulation restored, thanks to the water treatment, the ailment in the leg disappeared likewise.

Although such cases occur frequently, and the discomfort they cause is easily borne, one ought not to take them so lightly; for blood stagnations may be attended with the most serious consequences. I have come across a second case like the one just described.

The gentleman in question was cured by the following applications:

1) Every night, or at least every second night, a whole ablution out of bed, to obtain an equal temperature of the body, activate the circulation and prevent a relaxation of the nervous system.

2) Weekly two half-baths, by which the whole organism was braced and hardened, and so the evil was removed in a short time.

7.

A girl, twenty-three years of age, got drenched in a heavy rain-shower and caught a severe chill. She was obliged to spend several weeks in bed, had violent congestions to the head and constantly suffered from headache so as to be almost insensible. She had always cold feet, pains in the bowels and chest, and no appetite. In addition to all this, a distemper of the mind set in: she became low-spirited and desponding. She sought help from several medical men, but without the least success.

The following applications were made: 1) Every day a cup of tea from St. John's-wort, in three portions. 2) Every evening a warm foot-bath with ashes and salt. 3) Every night to make a whole ablution out of bed and return to it without drying. Thus for a fortnight. Then every day a knee-shower, every second day an upper-shower, every third day a cup of tea from milfoil and a little wormwood. To be continued for three weeks. After five weeks the girl was well. The head-ache had disappeared, the circulation was regular, the abdominal pains were gone. The girl had regained her cheerful disposition.

Effects: The foot baths led the blood from the head downwards and brought warmth into the feet. The ablutions caused a regular circulation. The tea from St. John's-wort had a similar effect. The knee-shower and the upper-shower invigorated the whole organism. The whole ablutions imparted equal warmth and strength. The tea from milfoil and wormwood improved the digestion and the gastric juice.

8.

"Six years ago", somebody relates, "I had a heavy fall, people thought I should never recover from it. Since that time I have very little strength on one side, and my foot is often too weak to carry the weight of the body. I notice that the weakness is gradually spreading over the whole side. The foot often remains cold all night." — The accident with which this man met, has evidently caused a strong disorder in the circulation of the blood which must be got rid of.

1) Every night a whole ablution out of bed, but only for four consecutive days, then every third day. This application activates the circulation and increases warmth and strength.

2) The first four days an upper-shower and a thigh-gush, which invigorate and produce a more abundant flow of the blood.

After eight days

3) Every day a back-shower and a half-bath. These effect a full distribution of the blood and invigorate the body.

At the end of four weeks, the body had an equal general temperature, consequently the circulation was in good order. The weak side was considerably stronger. To regain his full strength and an increase of blood, the patient had only to take every week two upper-showers and thigh-gushes and once or twice a half-bath, and besides healthy, nourishing food.

Blood poisoning.

He who has the healthiest blood has also the best prospect of preserving health and long life. The unhealthier the blood is, the more infirm is the body and the more parts of it become diseased. There is a general complaint about great poverty of blood prevailing in our present generation; another, quite as frequently heard now-a-days, is the complaint about blood poisoning which carries off so many lives. It is certainly strange that this accidental disease, which was so rare forty or sixty years ago, is now of such frequent occurrence. The way of living has undoubtedly a great deal to do with it. I mainly attribute it to the mode of dressing which, in comparison to former times, is so materially changed; no less than to the poor articles of food which formerly were of much better quality, as I have shown in the Chapter "On Food." There are people who get frightened by a little cut in the finger, because in many cases such a small hurt terminates fatally. The best prevention against blood poisoning is surely a rational way of living, a simple good, nourishing diet, plain, healthy clothing; and besides the usual daily ablutions of face and hands, one or two half-baths in the week. By following this rule, the blood will become much improved, and no poisoning need to be feared. But if a real danger exists, no time ought to be lost to obtain help.

1.

A girl, nineteen years old, got a swelling on the back of one of her hands, close to the fingers. She thought it was nothing but a common little boil discharging some unhealthy matter. The swelling lasted several days without coming to a point and began to turn blue and black. She lost her appetite, the pain spread not only over the hand, but also over the whole upper-body. The doctor declared it to be blood poisoning and beyond the reach of help.

And yet help did come by the following applications:

First of all, the girl's hand was wrapped up in swilled hay-flowers as hot as the hand could bear them, for eight hours, the packing to be renewed every second hour. After the first two hours the pain became less violent, and after six hours it disappeared altogether, and all danger was removed.

To complete the cure, the girl put on, twice a day and for two days, a chemise dipped in hot salt water and then wrapped herself up in a blanket.

2.

Whilst at work, a peasant got a little splinter into a finger. As it did not hurt him much, he paid no attention to it. After four days the whole hand began to swell, causing almost unbearable pain, and the rather large swelling assumed a bluish colour. An incision was made at the spot where the pain was first felt, and a very small splinter came out. The blood was quite black and thick, and there could be no doubt that blood poisoning had set in.

The arm was speedily wrapped up in hot hay-flowers and the hand held in hay-flower water as hot as the patient could stand it. In two hours the pain abated; after six hours the swelling sank. During two days the arm was wrapped up for two hours in hot hay-flowers, and the patient was cured.

3.

A boy, ten years of age, who was almost constantly in ill-health and of a sickly, pale appearance, was playing

with a cat in a somewhat rough manner. The animal scratched him with a claw. The boy did not mind it; but after two days the hand, especially the finger, began to swell enormously. The hand turned blue, the finger black. It was clear that the blood had been poisoned. Without loss of time, the boy put on a shirt dipped in a hot hay-flower decoction, and the hand was wrapped up for six hours in hay-flowers, the packing being renewed every second hour. The bluish colour disappeared; the hand turned red, and gradually the finger got well too. During a fortnight the boy was washed twice every day with cold water and vinegar. His appetite returned, his looks improved, and his whole system, as well as the blood, got rid of all morbid matter. Fresh life came into the boy. If children who look so sickly in their deadly paleness were treated in the same manner, many would be delivered from their misery.

Loss of Blood, its consequences.

1.

The father of a family, thirty-two years old, relates: "Fifteen years ago, a big knife fell on my right foot close to the ankle. I lost so much blood through the injury, that I became extremely week and had to lie in bed for several weeks. I have never been well since. The whole side is weakened and has little or no enduring power. The worst is the head-ache on the right side. My head is generally burning hot. The pains in the spine are often so bad that I am unable to do any work. The whole foot is cold in summer as well as in winter, it seldom gets warm even for a short time. If I do not get better, I shall remain disabled for every occupation."

What may be the diagnosis in this case? Owing to the loss of blood the man sustained, the veins must have collapsed, and not having been revived by fresh blood, they finally shrunk. And as the new-formed blood was insufficient to feed the right side of the body, weakness and cold ensued. The man's head-ache is due partly to

the want of blood in the head, as with the anaemitic all blood rushes to the head at times.

And what help can be afforded in this case? The right temperature must be restored, nourishing food must be taken for the formation of blood, and the body generally invigorated so that the weaker side should become as strong as the other, and a regular circulation established.

All that was done by the following applications:

1) Twice every day an upper-shower and a knee-shower.

2) On one day a back-shower, on the other, a half-bath, besides frequently walking barefooted in the open air and on wet stones.

Internally. Every day a cup of tea from wormwood and juniper berries.

Effect. From day to day the general warmth of the body increased in proportion as the cold disappeared. On the fifth day, the patient declared that, for the first time after many months, he felt his right knee warm again. After seven days the blood circulation became regular, the temperature even, and the appetite enormous; the head-ache was gone and the patient's good humour returned.

Further applications were: three half-baths and three upper-showers every week, and from time to time walking bare-footed.

2.

A woman relates: "I have never been well for the last three years. I once had a very great loss of blood. In my chest I often feel such a heat and pressure that I think it is going to burst. I have also strong congestions to the head and violent head-ache. When it comes on, my feet are as cold as ice, and I have sensations of intense cold in the abdomen."

Here poverty of blood is partly, but clearly indicated, as well as accumulation of blood in the chest and head. The best applications are:

1) Every second day to tie a linen sheet, folded four times and dipped in water and one third of vinegar, quite hot on the abdomen for four days; this will lead the blood, by means of increased warmth, into the lower body.

2) One day a half-bath, on the other, an upper-shower and a knee-shower. The half-bath imparts strength and warmth; so do the upper-shower and the knee-shower.

3) Internally: Every day a cup of tea from milfoil, sage and wormwood in three portions; it tends to improve the digestion, blood, and juices. In five weeks the patient was cured.

Inflammation of the Diaphragm (Pleurisy), and its consequences.

The mother of a family complains as follows: "A year ago, I had an inflammation of the diaphragm and the peritoneum. I am only fit for lighter work now, as I suffer constantly from pains in the chest and bowels. My body is mostly puffed up; the bowels are either very much relaxed or constipated. I have used a great deal of medicine, but without result."

Here great weakness exists in consequence of the illness. The system is not yet quite free from the matter that caused the disease; hence some parts of the body are enfeebled, and real health can only return when all unsound matter is expelled and nature invigorated by proper applications:

1) Weekly two short packings dipped in a decoction of oat-straw.

2) Weekly twice covering with wet sheets and lying on wet shets for three quarters of an hour.

3) Twice weekly an upper-shower.

4) Every fourth day a knee-shower or walking in water. Thus for twelve days. Then

1) Every second day a half-bath.

2) Three times a week an upper-shower and a thigh-gush.

Internally:

1) Every day a cup of tea from milfoil St. John's wort and a little wormwood, to be drunk in three portions.

2) Every day to eat from six to eight juniper berries.

3) Morning and evening strengthening soup; for the rest nourishing, plain fare. After six weeks this person was perfectly cured.

The effects of the applications are:

The short packing dissolves and absorbs the morbid matter. Covering with, and lying on wet sheets dissolve and strengthen. The upper-shower and the knee-gush have a like effect in the upper and lower parts of the body; milfoil and St. John's-wort regulate the circulation and improve all humours; wormwood gives tone to the stomach. Juniper berries are good for the stomach, they strengthen, lead out the gases and have a particularly favourable action on the kidneys.

Chest Affections.

A patient complains: "For the last three years I have been suffering from a grievous chest affection, I have great difficulty in breathing, especially at night. The stool is hard, and I often feel sick. Frequently gases rise up from the stomach, and then I feel a little relieved."

Applications: 1) Every morning a thigh-gush, two hours later an upper-shower; in the afternoon at two o'clock walking in water. 2) Daily a cup of tea from milfoil, St. John's-wort and shave-grass. In three weeks, the patient got well by these applications.

The principle seat of the disease lay in the abdomen. From here the winds went upwards and pressed upon the organs of the upper-body. The upper-shower and knee-gush strengthened the system, the back-shower had a vigorous action on the abdomen, especially on the kidneys. The tea had a cleansing effect, chiefly on the kidneys.

Emphysema.

A gentleman, fifty-seven years old, complains: "I suffer from a short breath, sometimes my breathing is so

difficult that I cannot walk. If this goes on for another half-year, I shall no longer be able to stand it. I am rather stout, but not out of proportion. My occupations entail a great deal of writing." The applications were as follows:

1) Twice every day an upper-shower.

2) Every day a knee-shower and a thigh-gush.

3) Every second day a sitting-bath instead of the knee-shower.

3) Twice a day fifty drops of an infusion of juniper berries, sweet briar and wormwood, to be taken in twelve to fifteen spoonfuls of water within half an hour. These applications were continued for four weeks, and then the patient was well.

The lungs were much obstructed with phlegm. The abdomen was filled with gases, inactive, and weak. The showers removed the torpidity, effected greater energy of the functions, loosened and ousted the phlegm. The sitting-baths had an invigorating action on the abdomen and evacuated the gases. The drops had a cleansing effect, expelled the gases and improved the digestion. The patient required nothing more but from time to time an upper-shower and a knee-shower, a sitting-bath and a half-bath; every second or third day one of these applications.

Inflammations, not radically cured.

A patient states: "Seven months ago I was seized with a kidney affection and an inflammation of the right lung. After a long time of suffering I got better; but at the spot where the inflammation began a great pain remained which, although at certain times less severe, never disappeared altogether. In addition to this pain I felt a great lassitude and new pains in the back, and had often shivering fits. Along the back and loins small boils appeared which, however, made no change in my condition. I am now unfit for any work."

Applications: 1) To wash the body every night and to return to bed without drying. 2) Every morning

a thigh-gush, every afternoon a back-shower. 3) Once a day walking in water. Thus for a fortnight. After that time every day a half-bath and an upper-shower, besides every second day a back-shower. These various applications were used during four weeks, after which the patient had a good appetite, good sleep, and a cheerful temper; his strength had returned and all pains were gone.

What was really the matter in this case? After the man's recovery, morbid matters had remained in the organs in which pains were felt, and owing to his weak condition, blood stagnations were formed. That this was so, was proved by the feverish shivering of the body. The applications acted in the following manner. The night-ablutions increased the temperature of the body and promoted perspiration. The showers tended to expel the morbid matters from the upper-body and kidneys. The half-baths invigorated the whole organism.

Epilepsy.

1.

There is a dreadful disease, which makes man very miserable, called falling-sickness or epilepsy. When this disease is fully developed, no remedy can cure it. But it very often happens, especially with young people, that similar diseased conditions are erroneously taken for epilepsy. In such cases help is possible, often within a short time, but, as a rule, progress is slow.

A civil officer brings me his son who, for two years, has had epileptic fits, at first at longer intervals, afterwards as many as six or eight in one day. The attacks are generally announced by a scream, and then the boy is immediately seized with convulsions lasting from two to ten minutes.

To effect a cure the following was done:

1) As it was in spring, the boy walked mostly bare-footed.

2) He was washed every day with water and vinegar.

3) After a few days he walked in water up to his knees three or four times a day and from three to five minutes. The ablutions were continued.

4) After three weeks he took half-baths, made excursions on foot, and as he had become very active and lively, he practised gymnastics, a proper exercise for young people. The fits diminished more and more in virulence and duration and at last ceased altogether.

Agricultural works are unquestionably the best occupations for such children, because they invigorate and harden the body. But above all they ought to live on plain food, like the country-people, and neither drink beer nor wine. I should not give them coffee either, but the simple dish of our forefathers, viz., bread-broth or the strengthening-soup described in this book.

2.

A girl, thirteen years of age, has fits resembling epilepsy, as a rule only in the night. During the attacks the child's limbs are rigid; she utters inarticulate sounds and is quite unconscious. After three or five minutes, she is herself again. A few days may pass without a fit, but she often has two or even four in one night. Since the fits began, the child lost her good spirits, her temper is now sad and gloomy, and her strength not in keeping with her age. She gets coffee twice a day. She has no appetite, and a great dislike to nourishing foot, especially milk; on the other hand, she likes brown beer. Her hands and feet are generally cold. This child is neither well fed nor healthy and requires a thorough treatment consisting 1) in good food, 2) in a hardening course and 3) in remedies increasing the natural warmth.

Accordingly, the applications were:

1) Every day frequent bare-foot walking, to harden the whole body.

2) Twice a day, temperature permitting, to walk in water.

3) Every night or when rising in the morning, to wash the whole body with water and vinegar in order to obtain more strength, an equal warmth and perspiration.

4) In warm weather every day a half-bath, in cold weather only every second day.

Coffee is to be avoided, instead of which strengthening soup to be taken every morning and evening. Nor is the child allowed to take beer or wine, hers must be a plain nourishing fare. — Very soon the child became fond of walking bare-foot, and felt relieved in her head. The ablutions brought new life into her, and more warmth. She liked the half-bath best, because she felt stronger. She soon got accustomed to the unwonted diet, she felt a ravenous hunger — and hunger is the best sauce. After six weeks it became evident that the child had followed a wrong way of living, but the water applications and proper food completely cured her.

Would that young people were taught to live on very plain and nourishing food! Again I say to every parent: "Feed your children with healthy food and avoid everything that effeminates."

3.

A farmer's son, twenty-six years old, relates: "During the past year, I have often had fits, I then become insensible, begin to tremble and remain unconscious for a minute or so. Sometimes, but not often, I fall down, and then the fit lasts from four to five minutes, as people tell me. I have consulted three doctors, one of them prescribed a purgative, another a mineral water, the third something else, but my condition remained as it was before. My strength has greatly declined and from time to time I get into very low spirits. Formerly every thing gave me pleasure, now I have no relish for anything. The doctors advised me to wear woollen clothes, but instead of feeling warm, I am always cold. Is there no help for me?"

Here again effeminacy has done mischief, and the body is not nourished as it ought to be. When the proper strength fails, it is impossible to be well. A thorough treatment is required in this case.

1) As it is summer season, the patient has every day to walk bare-footed in the open air, the longer the better.

2) Every day an upper-shower and a knee-gush.

3) Every day a half-bath.

4) Morning and evening strengthening soup and very nourishing food, all liquors to be avoided.

Work according to the patient's strength. After six weeks the man was cured and declared: "Now I am like a new man, I enjoy life again. Having escaped my misery, I find my work light and pleasant." If youth would but listen to these words and understand their meaning! But then, men are so wrong-headed!

Obesity.

A gentleman, fifty-four years of age, a veritable giant, uncommonly stout and well made, laments as follows: "I have the greatest difficulty in breathing, I can hardly ascend the stairs; I am not without appetite, but when I eat, my breathing becomes more difficult still. My feet are very much swollen and as heavy as lead. The doctors tell me that I suffer in a high degree from a heart disease (fattening). The medicine and the diet they prescribed did me no good. If I can find no other help, I shall soon be in my grave. What is to be done?" The whole organism, in its fungous and relaxed condition, must be strengthened and contracted in order to reduce the excessive corpulence, to render the inner organs more flexible and bring them into a favourable and proper position. How is this to be done?

1) The upper body must be taken in hand, the action on the lower parts must be a gentle one until the whole body has gained strength.

2) The best application would be the upper-shower, increasing its strength during six days, but the patient is unable to stoop, and therefore he had better be washed twice a day that the main pores should be opened and perspiration increased. Then the treatment is to be continued with back-showers, every day two during a whole week increasing the number of cans of water from four to eight.

3) Every day two thigh-gushes to invigorate the lower limbs.

In the third week, on the first day a half-bath, on the second a back-shower and then every day a short packing of an hour and a half's duration. Whilst the half-bath and the back-shower braced the body, the short packing had the effect that all superfluous deposits were evacuated from the interior organs either by a dissolving and absorbing process or through the urine and stool.

Internally remedies were used to promote both the secretion of foul matters and the digestion, at first tea from wormwood, sage and rosemary; later on tea from shave-grass, juniper berries and blackthorn blossoms. Both these teas had a good effect. The patient made no change in his diet, but followed his usual way of living.

I consider it risky, even very dangerous, suddenly to alter a mode of life to which nature has been a long time accustomed, and to starve the body by reducing its nourishment to a minimum.

Every one of the numerous organs of the body having special functions to perform, and each one requiring its own particular nourishment, variety in food is not only unobjectionable, but most desirable. But people afflicted with obesity would certainly do good to reduce their diet a little, for, as a rule, more is eaten and drunk than is necessary for sustaining life.

Premature birth.

The mother of a family complains: "I have been prematurely confined three times. The doctor declared that it was my own fault because I wear tight stays. And now my wrong and the punishment with which it has been visited, are constantly preying on my mind. I have brought misery upon myself and my family, shall we ever see happier days again?"

In order not to dismiss the unfortunate woman without some comfort, I advised her in future to wear her dress loose without stays and to take a half-bath

from three to five times a week. She followed my advice and a year afterwards gave birth to a healthy child.

Tetters or **Herpes on the leg.**

A day-labourer showed me his right leg which, from the ankle to the knee, was so covered with thick scales that quantities of them peeled off every day. The whole leg had a horrid appearance: red, blue and partly quite black. On his body he had two rather large spots. The poor man suffered very much when at work, had no rest nor sleep at night and such dreadful itching that he scratched himself until he was sore all over and his bed stained with blood. He had had this complaint for five years and spent all his earnings and small inheritance in the attempt to obtain a cure. But what oppressed him most was the thought that, having no chance of being cured, he was now no longer able to earn his bread, and yet he could not make up his mind to beg, it was so dreadful, especially considering his age! This poor man promised readily to submit to any, even the most painful application, if help were but possible.

In this case the blood must have been thoroughly vitiated or else the man would not have lost his strength as his appetite had been good all along. It is therefore necessary to act exclusively on the blood and to expel the tetters at once. When the blood and other fluids are sound, the whole body soon gets well too and the tetters will disappear by themselves. The patient had every day to apply an upper-shower by which the invigorating of the upper body was effected, the unsound matter secreted and the interior organs improved. Twice a day a thigh-gush. These showers rapidly removed all heat, helped to oust the bad fluids and steeled the flaggy legs. Every second day the patient took a half-bath, which operated on the body as the thigh-gush did on the legs. After this he took every day half a tea spoonful of white bone-powder. At the end of three weeks the man was able to resume his work. In the beginning the tetters increased in number and size, and the secretions

were considerably larger, but the itching pain disappeared already in the first days of the treatment and, four or five days later, the black and bluish colour gave way to a healthier looking skin. Many people, I dare say, would recoil with horror if they were told to put such a diseased leg into cold water, because the experiment would be thought most dangerous, even by doctors; but I solemnly assure my readers that this grateful patient could not speak highly enough of the beneficial effects of these cold water applications.

Sore Feet.

1.

A gentleman from Lower-Franconia arrived at my house in so wretched a condition that he had to be helped out of his carriage; he managed to drag himself along with the help of two sticks. He told me this: "Six years ago, I was suddenly seized with a sharp pain in my right foot. The knee was somewhat swollen, the pain increased from week to week in proportion as the strength of the leg decreased, and I felt as if the whole leg was dying away. When, awaking in the night, I happened to touch it with the left leg, it was as cold as ice, it seemed to be dead. I consulted a celebrated physician in the capital, who prescribed various remedies: poisonous and not poisonous. I went to other doctors, and one of them applied electricity seventy times, all in vain. The right arm and the whole of the right side have also become weak, and I have now the sad prospect of getting paralysed on that side. I am only twenty-nine years of age." What may be the matter here? Simple this: The blood stagnated in the thigh and knee, the regular circulation became disturbed. The leg receiving no longer the necessary supply of blood, at last hardly any, and consequently no warmth, the whole limb must naturally fall into a state of decay. In time, more disorders occurred in the circulation and the evil increased. In treating this case, the chief object must be to restore a normal circulation, to supply all parts of the body with proper nourish-

nent and warmth, and so invigorate the whole system in an equal manner. To this end the following applications were resorted to: 1) every day two upper-showers and two thigh-gushes; 2) twice every day walking bare-foot in wet grass, as it was spring; 3) every day a cup of tea from juniper berries and wormwood, in three portions, morning, noon and evening. The effect was really striking: after sixteen days, all pain was gone, the circulation restored, and the gentleman, completely cured, walked about in jubilation. Whilst under treatment, he particularly pointed out how, after the second thigh-gush, the blood had rushed down from above and rapidly warmed the diseased leg.

The thigh-gushes effected a quickened flow of the blood and removed the stagnations. The same result was obtained by the upper-showers in the upper body, where the arm had also been weakened, because not sufficiently nourished, whilst the other parts of the body had preserved their healthy condition. Finally, the tea promoting digestion, the whole body became rapidly invigorated.

2.

The father of a family relates: "For the last three years I have had an open sore on a leg which closes from time to time. At first I did not mind it much, but now it has become so troublesome that in a short time I shall surely be compelled to give up work." The man looked well enough and well nourished too; but he admitted having drunk a little more beer than was necessary, which, he thought, might have vitiated his blood a little. At all events, his blood is not of the best, and much liquid matter has found an issue in the leg. In proportion as this liquid matter increased, the blood decreased in quality and quantity, which generally happens with habitual drinkers. The whole organism is more fungous and flaggy than robust and enduring. To effect a cure it is necessary to brace up the whole body and remove all fungosity. All serous matters must be ousted from the body and sound blood procured by nourishing food. How can

this be done? 1) Twice a week, the patient has to put on the Spanish mantle, dipped in cold water, for an hour and a half; 2) every day an upper-shower and a thigh-gush; 3) every third day a half-bath from thirty seconds to one minute. Thus for ten days. Then every day a half-bath of half a minute's duration, and every day a vigorous upper-shower. Internally every day a cup of tea from shave-grass, ten crushed juniper berries and a little wormwood, boiled for ten minutes, to be taken in three portions. In four weeks the man's whole system was changed: his appearance fresh, all his limbs supple, his appetite excellent, the suppuration from the leg insignificant, and in order to brace the body still more and to prevent a relapse, he had only to take two to four half-baths a week and to avoid every excess of beer.

The effects of the applications were these: The Spanish mantle opened the pores that the excessive fluid should be led out in every direction and no longer penetrate into the leg. By the showers and baths the whole organism was contracted and braced so as to be able to throw off all foul matter without great effort. The tea purified and improved the blood and the digestion. It greatly struck the patient that during the treatment enormous quantities or urine were passed after each shower.

Sweating of the Feet.

1.

A young gentleman, eighteen years old, confides his tale of woe to me: "From childhood, he said, I constantly suffered from profuse sweating of the feet. My parents did not mind it much, because on the whole I was well, although a little delicate. Two years ago, the sweating ceased spontaneously, and from that time a slight head-ache made its appearance. Gradually this new complaint increased so much that I could not continue my studies. The doctors having done me no good, I should like to try the water-cure." What are we to think of this case, and how can help be afforded? From his early childhood the young man was deficient in healthy

fluids, consequently also in good blood. No wonder that in course of time his condition got gradually worse. The morbid fluids must now be led out and better blood procured. To that end it is chiefly necessary to brace the body and all its parts. The young student has to take 1) twice every day an upper-shower and a knee-shower; 2) to eat every day six to eight juniper berries. Thus for eight days; then 3) every day a half-bath and twice a day an upper-shower; the juniper berries to be taken as before. In three weeks his whole appearance was fresh and healthy, his ash-colored complexion had vanished, his head-ache completely gone. During the treatment he particularly complained of the bad taste he continually felt in his mouth and which was as foul and offensive as the foot sweating; he expectorated also large quantities of a loathsome phlegm, a sure sign that the morbid matter was being dissolved and ejected. To strengthen the young constitution and protect it from the old evil, it was further necessary to take three, later on two, half-baths every week, which had the best effect. The showers braced the whole body and produced more warmth so that the pores could throw off all bad matter. The juniper berries improved the digestion and the quality of the blood and other fluids, and with the help of the half-bath, which had a still stronger action, the lost health was again restored. Instead of the juniper berries it would have been sufficient in this case to take a cup of tea from wormwood, sage and fennel.

2.

The father of a family, forty-eight years old, relates: "I have been ill for weeks, nay for months, I often feel giddy and an oppression on the chest, at other times the abdomen is so puffed up that all strength seems to have gone out of me. Sometimes I have no appetite at all, sometimes a ravenous hunger. I do not know what is the matter with me. Formerly I used to have for several years strong sweating of the feet, now this has disappeared and I believe that the evil began in that quarter." — What is to be done here?

There can be no doubt that the sweating of the feet gave rise to the disease, and that stagnations of blood have occurred internally in several places; hence nature must be assisted so as to become stronger and enabled to expel the foul matters; this is done both by exterior and interior applications. Hence

1) every day an upper-shower and a thigh-gush,
2) one day a back-shower, on the other a half-bath, and
3) twice every day to walk in water for four minutes.

Internally: Every day a cup of tea made of milfoil, sage and St. John's-wort in three portions to improve the blood. Thus for fourteen days.

These applications had a favourable result, the giddiness ceased, the appetite was good. After twelve days the sweating began again, although the patient had daily walked bare-foot in the grass. This shows again how much an illness can be aggravated by suppressed sweating of the feet, but at the same time what great power water exercises on the body, when rightly applied. Of course, in winter-time it would have been necessary to adopt a different treatment. To invigorate the patient still more two or three half-baths and some other applications were sufficient.

3.

A civil-officer was suffering from a troublesome sweating of the feet, the consequence of a cold. In a few days he felt the abdomen much inflated, the chest oppressed, the head swimming and heavy.

It being winter-time, this case can be treated as follows:

1) Twice a week, the Spanish mantle by means of which the foul matters are dissolved and absorbed.

2) Twice a week a whole ablution (out of bed, but to return immediately) to produce vigorous perspiration and to harden the skin.

3) Every week a half-bath of half a minute's duration, by which the whole body is strengthened and a sound perspiration obtained.

In three weeks the patient was completely cured, but a slight sweating of the feet had again set in during the treatment.

As this sweating is in itself a disease, it can be cured also by the following means:

1) Once a week the short packing and

2) twice or three times a week a half-bath of one minute.

Ear Affections.

1.

If the eyes are considered the most precious organs of the body, the ears may claim an almost equal importance. If blindness means misery, deafness does not mean much less. The clearest proof of this is afforded by the deaf and dumb, who, although possessing the organs of speech, cannot speak, because they do not hear, and this fact shows that speaking must be learnt. Hereditary deafness is rare, on the other hand many lose the sense of hearing through illness. I have known a great many children who completely lost the faculty of hearing by scarlatina, small-pox or other eruptions. This reason alone ought to make it every one's duty to cure such diseases with water. For I cannot believe that the sense of hearing could be lost by such diseases, if they were rationally treated with water. But not only children, grown-up people also frequently lose their hearing, partly or entirely, through those infections. I am convinced that none of those who were cured by my water treatment, have lost through it the faculty of hearing. But I have heard of several instances of hardness or entire loss of hearing occurring in hydropathic establishments in consequence of violent douches.

The sense of hearing can be weakened or lost through a fall, a blow etc., but then it is a more accident. That water is the best means for curing hardness of hearing and even deafness itself, has been satisfactorily proved to me by a great number of cases. A cure is indeed not only possible but certain, because water softens all indurations, strengthens the weak organs, gives elas-

ticity to those that are stiff, dissolves and expels all unhealthy matter in every part of the body.

Anna is nine years old; two years ago she had scarlet fever so badly that she was given up. She recovered nevertheless, but her hearing remained so weak that she could only with great difficulty catch a few very loud sounds. As water never does any harm when rightly applied, it was tried. After a fortnight's treatment a very small improvement was noticed, and six weeks later the girl was able to converse tolerably well with any one who spoke distinctly. The applications were directed partly to the body generally, partly only to the ear. If this organ has suffered through the fever, it may be assumed that also other parts of the body have sustained more or less injury, and therefore it is necessary to act on the whole body. Such diseases are apt to leave behind stagnations in the circulation, which are best removed by means of the water, or are followed by a state of weakness which often lasts for years. The best course in such cases is to act on the whole body so as to bring about a better condition in the general health. This was done. First, the whole body was washed every day with water and a little vinegar for a minute at the utmost, without rubbing or drying. By this application the circulation became more regular and the stagnations were removed. Secondly, an upper-shower and an ear-gush were applied, the former in the usual way, the latter by pouring the water behind and round the ears rather vigorously. By these repeated ablutions all indurations were dissolved and possible stagnations removed, whilst the ailing parts were braced by the cold water so that the cause of the evil gradually disappeared.

The doctors having declared that the ears were sound, from three to five drops of sweet almond-oil were poured one day into the one ear, on the next day into the other. This oil takes away all inner heat, makes the parts soft and flexible and has in general a very beneficial effect.

2.

A lad of the age of fifteen relates: "Two years ago I had a rather deep fall from the garret, and from that time my hearing began to fail more and more. I have used many remedies for it, but now my doctor tells me to leave it alone, as it could not be cured." Behind the ear there was a small prominence which suggested the possibility of an existing stagnation. The boy also remarked that at times his hearing got better, then worse again. As his ear affection arose through a fall, it might be assumed that the rest of the body is sound and need not be acted upon. But it is not so. By acting on the whole body an effect is produced on the suffering part as well; a blood stagnation may easily have been formed behind the ear, and in that case it could rapidly be removed by a general action on the blood circulation. It is exactly so with the transpirations of the whole body and each suffering part. Consequently, applications on the whole body will be equally effective on the organ of hearing: 1) twice a week, a cold whole ablution; 2) once a half-bath. These applications invigorate the whole body and put all organs in greater activity. The ear is worked upon twice a day: first by applying a bandage round the neck and the parts behind the ear for two hours, the bandage being dipped into the water again after the first hour, which is necessary to prevent too much heat being developed and more blood drawn to the ailing part. Then another force is required to discuss and destroy the accumulated matters which are to be led out chiefly with the help of more or less vigorous showers; these were applied once or twice every day. As to the ear itself, a decoction of elder leaves, which is cooling and dissolving, was poured into it, and by these means the sense of hearing was, after six weeks, pretty well restored.

3.

A man, forty years old, complains that during the last three months his hearing is getting more defective every week, and that he will be deaf altogether, if this

goes on for another three months. He says that he caught this affection in winter through a bad cold followed by a violent fever and bad head-ache, that he had been cured of all these complaints, except the difficulty of hearing. Besides this he had a continual and very troublesome humming in his ears.

If the hardness of hearing comes from the cold, the consequences of it are not likely to have stopped in the ears, but they will in all probability have extended to the head, if not farther, although they were not felt by the patient. The action must, therefore, be brought to bear on the body, the head and the ears. Hence the sufferer had to do this: 1) once a day to walk in water up to his knees, which has a strengthening, hardening and dissolving effect. Walking in water in particular acts often very beneficially on the organs of hearing. 2) Twice a day a vigorous upper-shower, and besides a can full of water to be poured about the ears. 3) Once a day to pour a few drops of almond-oil into the ears, which is cooling, dissolving and strengthening. The ablutions tend to dissolve all stagnations and indurations. After a fortnight the hearing was restored. Nothing more was required than every third or fourth day a vigorous upper-shower with an ear-gush and twice a week a half-bath, which gave strength and health to the whole system.

4.

A servant girl was so hard of hearing that she seldom understood what was uttered even by a strong voice. She had been afflicted with this complaint for the last five years, and latterly it had increased more and more. Magnetism, electricity and all possible means had been applied, but all in vain. Some doctors had told her that her case was beyond the reach of help.

In spite of this declaration, I wished to do something for the poor girl, who otherwise seemed to enjoy excellent health.

I suspected that the girl, strong as she was, had blood stagnations in the head and other parts of the

body, and that these stagnations were the cause of her deafness. The water was applied in the following manner: Twice or three times a day an upper-shower, to be particularly vigorous round the ears; every day an application on the whole body alternately with a half-bath, back-shower or thigh-gush. For a fortnight no change for the better. The girl preserved her fresh appearance and strength, but she seemed to have become a little thinner. In the third week the upper-shower was applied more vigorously three or four times a day, and four drops of almond-oil were poured into the ears. In the course of that week the hearing improved and after three more weeks it was completely restored, and the girl joyfully returned to her service. This success showed that the girl's deafness was only an apparent one, and I entertain no doubt that in most of such cases the sense of hearing can be recovered, but the attempt requires courage and perseverance.

5.

The mother of a family, fifty years old, states that during the last six months, she has noticed a strong failing in her hearing, so that she can hardly understand any one. Since her power of hearing has decreased, her head is free from pain, she feels strongly oppressed in the chest. Her appearance is healthy, her complexion rather ruddy.

In this case there was surely a strong congestion in the head and the bloated appearance of the whole head made me suspect the presence of stagnations. I directed the woman to take two head-vapours every week for twenty minutes each time, every day once or twice a vigorous upper-shower with an ear-gush, every second day a half-bath or, instead of it, in the night a whole ablution from the bed; further, every day a cup of tea from St. John's-wort, milfoil and shave-grass. These applications had the effect that at the end of three weeks, the hearing was almost restored, and after they had been continued for another short time half so often, the cure was perfect.

The woman was highly delighted with the result and not less with the general condition of her health, which, she said, had been greatly improved.

6.

A farmer's man having been exposed to a strong draught, caught a violent attack of rheumatism by which he almost completely lost his hearing. In this case I argued thus: if you remove the consequences of the draught, the organs of hearing and all other parts of the body will be restored to a healthy condition. Twice in the week a head-vapour, at night a whole ablution, — and all, rheumatism and deafness, was gone.

Abscesses.

A little boy of five years has three abscesses on his head which, however, are closed and very hard; on the right hand he has another large sore of almost the size of an egg; on a leg an open sore which daily suppurates foul matters. The whole appearance of the child is pitiable. He has lost his appetite and his gayety.

His blood and other fluids are evidently bad. The abscesses show that his weak nature is unable to throw off anything. It is therefore necessary to dissolve the abscesses and to expel all foul matter from the system.

The best applications are these:

1) Every day a hay-flower bath prepared in the following manner: hay-flowers are soaked in boiling water and well covered. When the water has cooled down to eighty-six or ninety ° Fahrh., the child is to sit in it for fifteen to eighteen minutes. Then it is to be taken out and quickly washed with cold water;

2) daily a whole ablution with cold water;

3) twice a day strengthening soup, and every day two pepper-corns, which must be swallowed whole i. e. without being crunched. — For the rest plain, nourishing fare.

After ten days the child is

1) every third day wrapped in a packing dipped in a decoction of oat-straw.

2) one day to be washed, the next day to be plunged into cold water for two seconds.

The hay-flower bath effectively dissolves the indurations. The more hay-flowers are used for the bath, the better. The ablutions are bracing and vivifying. The strengthening soup makes much and good blood. The pepper grains warm the stomach. All these applications had the effect that the poor little fellow ran about as happy as other children.

Tumour (on the knee).

1.

An office clerk brings his daughter Bertha, nine years old, and relates: "Two years ago this child had a swollen knee. I called in a doctor who treated the knee for a long time, but without success. I had to place the child in a clinical hospital in town where they made an incision on the right side of the knee. At the end of six weeks the child was sent back with a plaster-bandage round the knee. After four weeks the bandage was taken off, but the child was unable to put her foot on the ground. After some time a second incision was made on the right side of the knee, and I was told the leg would soon be all right. But the reverse took place. The knee went on swelling more and more, became most painful, and the whole leg above and below the knee grew so lean that it had hardly the third part of its normal size. The saddest of all was that the child had entirely lost the use of its leg. Her appearance corresponded to the wretched condition of the leg, and the poor thing had lost all her appetite."

Applications. 1) Once a day, the child was bathed in water and vinegar, but not dried; 2) twice a day, each time for four hours, wrapped in swilled, very hot hay-flowers. After two hours the hay-flowers were again dipped in the hot water and laid on. 3) Internally the child had to take from four to six juniper berries and between breakfast and dinner a spoonful of milk. Before four weeks had passed, the little girl looked fresh and healthy and had a good appetite; the leg was still

a little stiff, but the child was able to bend the knee and walk in such a way that the stiffness was hardly perceptible. The bad knee itself was still somewhat stouter than the other.

Further applications: 1) twice every day a knee-shower and a thigh-gush with cold water; 2) every day a hay-flower packing for two hours, as directed above; 3) over night a poultice of foenum graecum (fenugreek) is to be laid on the knee; 4) the use of juniper berries to be continued. Three weeks later the treatment came to an end resulting in a complete cure.

What was the matter in this case? The knee tumour prevented a sufficient flow of blood into the lower part of the thigh which, being no longer fed, wasted away all the more because it was not used and moreover greatly infeebled through the irregularity in the circulation and the pain in various parts of the body. The hay-flowers dissolved the tumour. The ablutions gave strength and regulated the circulation. The knee-shower and the thigh-gush acted in the same manner. Further applications were an ablution and two half-baths in the week.

The juniper berries improved the digestion, purified the organs and ousted all foul matter through the urine.

2.

A man tells me: "My son who is eight years of age, has a tumour on a leg above the knee. The knee is swelling more and more every week. The knee itself does not hurt, but the tumour above it is painful; it is as hard as bone. Below the knee, the leg is considerably thinner and sometimes very painful too. The boy is still able to walk, but can hardly bend the knee."

Applications: 1) Twice a day, each time for two hours, the knee and the swollen part of the thigh are to be wrapped in hot hay-flowers, the boy lying in bed all the time. 2) Every night to lay boiled foenum graecum round the knee, close to the tumour. To be continued for three weeks. Then 1) twice a day to pour water on the sick knee and thigh; 2) once a day for

two hours a poultice of hay-flowers. Again for three weeks. After six weeks the leg was all right again.

Effects. The hay-flowers mollify and absorb. The foenum graecum had a similar, but still stronger, effect on the tumour. The ablutions brought about a better circulation and braced the leg. The showers on the knee and thigh gave strength and warmth.

The original cause of this complaint was stagnation, the blood being prevented by the knee tumour from penetrating into the lower part of the leg. This disorder gave rise to the tumour in the thigh. As soon as the tumour began to disappear, the blood rushed further down again, and the whole leg got well.

Gout.

1.

A noble lady gives the following account of her illness: "For many years I have been suffering unspeakable pain from gout. I often lay in bed for weeks, wishing in my agony that I were dead. Many doctors have tried their skill on me. I have spent large sums of money, went to several watering-places and took all sorts of strong medicines. I have long ago given up all hope of recovery, and I should certainly make no further attempt to get well, but that an acquaintance of mine who was cured by your water treatment, has prevailed upon me to try it and if, besides, I had not the sad prospect of being soon laid up altogether. I have always conscientiously followed the prescriptions of my medical advisers, and shall not at all be afraid of the water. Even in a temperature of fifty to fifty-four ° Fahrh., I will most readily endure the coldest applications."

For a fortnight, in a temperature varying from fifty to fifty-six ° Fahrh, the following applications were made: Every morning walking in water, or a knee-shower, two hours later an upper-shower, every afternoon a half-bath from thirty seconds to one minute, and every evening a thigh-gush. Now and then a sitz-bath of one minute's duration. Such was the effect of this treatment that the

lady declared at the end of a fortnight: "My complaint is entirely gone, for many years I have not felt so well and happy as I do now. Formerly I was always shivering with cold, now I feel thoroughly warm. I have the best appetite and sleep all night through."

In what way did these applications act?

The action on the legs and feet led the blood into these limbs and imparted them natural warmth and vigour. The same effect was produced in the upper part of the body by the upper-showers. The half-baths dislodged and secreted all foul matter, braced the whole body and infused into it normal warmth. The sitz-baths had a particularly bracing effect on the kidneys and other organs of the abdomen.

2.

A farmer's son, twenty-four years old, in search of help, relates: "I have several large, very hard swellings on my hands. They hurt me very much, especially at night; my knees, particularly the right one, are also much swollen, so that I am quite stiff. I am often unable to stoop; the pains increase at every change of the weather. I have used embrocations and medicines without any result." The patient looked indeed very ill.

The following applications were ordered: Weekly two hot oat-straw baths of hundred to hundred-four ° Fahrh. with three changes, that is to say, to remain each time ten minutes in the hot bath and then to step for thirty seconds or one minute into cold water, and to repeat this three times; instead of the bath, a whole ablution was taken now and then. 2) Twice a week to put on a shirt dipped in hot oat-straw water for one hour and a half or two hours. 3) The swellings on the hands and feet were daily wrapped in swilled hay-flowers from two to four hours; but these had to be renewed after the first two hours. For internal use the patient had to take during the day and in small quantities a cup of tea made of crushed juniper berries and a little wormwood which had to be boiled for ten minutes. When after sixteen days the patient showed himself again, the swellings had

already gone down, the stiffness disappeared and the whole man looked changed. He had, however, to go on with the following applications: 1) Once every week to put on, and wear for an hour and a half, a shirt dipped in oat-straw water; 2) once a week for an hour and a half a lower packing dipped in oat-straw water and reaching from the arms down to the feet; 3) the juniper beries as before. After a fortnight the patient declared himself quite cured and received the advice to take for some time two half-baths every week to strengthen his constitution.

The effect of the applications was this: The warm baths are most instrumental in dissolving the poisonous matters; the change from hot to cold water is necessary to prevent too much heat and tenderness of the organs, but it has a specific tonic action on the whole system. The effect of the shirts is slowly dissolving and evacuating. What the baths did for the whole body, the swilled hay-flowers achieved in a higher degree for the swellings. The tea did his own part in dissolving deposits and cleansing the stomach. The second series of applications were a mild sequence to the first.

3.

Coming from a great distance, a master locksmith, thirty-one years old, relates: "I am entirely disabled for work, very poor, and can no longer support my family. At times my shoulders and knees are swollen, then my whole body aches and I have no rest at night. I have seldom any appetite. Thus I have suffered for four years, and now the evil has reached such a degree that I can do no longer any work. I had to go to several watering-places and to take much medicine, but they gave me no relief."

Gout and rheumatism are sure to exist here. To effect a cure, I ordered the following applications: 1) During three days every day two upper-showers and two thigh-gushes, daily increasing in strength; 2) every third day a half-bath for half a minute; 3) every day a cup of tea from shave-grass, juniper berries and a little wormwood. After the first week, the following applications:

1) every day a half-bath of one minute's duration; 2) every day a back-shower and a vigorous upper-shower. At the end of a fortnight the rheumatism had disappeared, the swellings were gone, sleep and appetite had returned, and the patient, restored to health, returned to his family thanking God for his recovery.

The upper-showers and thigh-gushes had a warming, bracing effect on the body, cured the rheumatism and dissolved the shifting swellings. The half-baths gave tone to the whole system, and the tea removed all unsound matter from the interior. In order to strengthen the constitution still more and to prevent a relapse, two or three half-baths in the week were found sufficient.

4.

A woman, forty-two years old, had had gout for many years and suffered excruciating pains; all she had done to cure it had been of no use. For nights and weeks she had not enjoyed one hour's good sleep. There were no tumours. This woman had to take 1) within three weeks every day an upper-shower and a thigh-gush; 2) thrice in the week a half-bath and twice a week a whole ablution. Internally she took every day a cup of tea from St. John's-wort and milfoil with a little wormwood, in three portions. After three weeks she had an excellent appetite, every night from seven to eight hours sleep and all pains were gone. In this case the gout had settled more in the muscles than the joints, and for this reason the strengthening action of the showers was brought to bear on the whole body, thus producing greater warmth and perspiration. The ablution had a similar effect. The tea corrected the fluids and particularly regulated the circulation which had been defective.

5.

A widow got every four weeks such bad head-ache that she was afraid of going mad and had to lie in bed for several days. She had once suffered from gout which now was latent in the body and did no more break out; the patient felt all the worse for it.

Here it is advisable to bring about a general dissolution of the gout and everything connected with it, and to cleanse the body inside and outside. For it is exactly in the case of gout and stagnations resulting from it, that the blood is corrupt and hindered in its circulation. The best applications for gout are:

1) every day the whole body must be washed with water and a little vinegar to restore the suppressed perspiration;

2) three times in the week; the whole body is to be wrapped in a packing dipped in oat-straw water. — After a fortnight of this treatment to take half-baths in the afternoon and upper-showers in the morning. These have a dissolving and evacuating effect.

For internal use the best tea is that of blackthorn blossoms, of which two cups are to be taken in small portions every day. At the end of three weeks, the woman was cured.

Articular Diseases.

A girl of fourteen years was suffering from a disease of the joints; her hands, feet and shoulders were swollen. She was very feverish, almost constantly in profuse perspiration, and had neither appetite nor sleep.

Applications: 1) Every day to put on a chemise dipped in a hot hay-flower decoction; 2) every day a whole-ablution, twice a day in hot weather; 3) every second day an upper-shower and a knee-gush; 4) daily a cup of tea from milfoil, elder blossoms and juniper berries. In three weeks the treatment terminated successfully. The chemise dissolved and evacuated, the ablutions invigorated, the tea cleansed the kidneys and promoted perspiration.

Further applications: in the week two half-baths and tea of juniper berries.

Arthritis.

A girl, twenty-seven years old, had suffered already five times from arthritis, and each time been obliged to

keep to her bed for eight or ten weeks under very great pain; appetite and sleep were all but gone.

The applications were as follows: 1) twice a week for an hour and a half to two hours a long packing dipped in a decoction of oat-straw and extending over the whole body from the arms down to the feet; 2) twice a week to put on a chemise, likewise dipped in hot oat-straw water, for an hour and a half; 3) twice a week to wash the whole body in water and vinegar, from the bed and then back again; 4) every day a cup of tea from St. John's-wort, sage and wormwood. This treatment lasted four weeks, after which the whole constitution was in the best condition, full strength, good appetite and sleep having returned. But it was found advisable for a time to go on wearing the chemise dipped in hot oat-straw water and taking a cold half-bath once a week.

Effects. The chemise and the packing had a dissolving, the ablutions a tonic action. The tea regulated the blood circulation and improved the digestion.

The additionel applications were a preservative against possible relapses and kept up the body's strength.

Throat Affections.

1.

A public functionary brought me his son who had lost the faculty of speech. He was fourteen years old and had to discontinue his studies. The father told me the following: "Eighteen months ago, my son was seized with hoarseness and a spasmodic affection of the face and mouth so that finally he became speechless. A doctor for a long time applied electricity, but without the least effect; finally, he declared that the glands must be cut out, else the boy would never recover his speech. Seven times the glands were cut out or rather torn out — a most agonizing operation. Each time the doctor gave me the consoling assurance the speech would return immediately after it, but it never came. At last, when he declared that another operation was necessary to extract

a gland with a deeper seat, but that he must wait a few weeks until the boy, who had been weakened by so much suffering, had gained strength, — I had enough of him; I thanked him for what he had done, paid him his fee and gave him to understand that I should look for help elsewhere." We now tried the effect of water.

1) Twice every day an upper-shower;

2) once a day a half-bath, and

3) to walk with bare feet the greater part of the day.

After three weeks the gentleman came to see his son who went out to meet him. With a clear voice the boy greeted his parent. At the sound of the voice, the father could not repress his tears. He found his son healthy and gay and in his voice no trace of the infirmity; on the contrary, it was stronger and more sonorous than ever.

This was indeed no case for removing glands, the boy, no doubt, had caught a slight cold in the head and throat, and his complaint was nothing but a rheumatic spasm. The upper-showers invigorated the upper-body, consequently also the organs of speech. The half-baths gave strength to the whole body; walking bare-foot consolidated and hardened the nervous system, and so it happened that not only the infirmity was removed, but the whole body got into a much better condition than it had been before.

On this occasion I cannot help calling out again: "Would that our young people were accustomed to harden themselves! How much misery they would escape!"

The lad himself remarked: "As long as I live, I shall from time to time walk bare-footed."

2.

A young lady, twenty-one years old, got hoarse and lost her voice so as to be unable to utter an intelligible word. A doctor who was called in, ordered an inhalation. She inhaled for six weeks, but without any result. Another doctor applied caustics and electricity, but the voice did not return. They treated her thus for nine months without the slightest result. In this distress water came to the rescue again.

During five days the girl had to get, twice or three times a day, an upper-shower and a thigh-gush, and twice she had to walk in water. — On the fifth day, whilst the upper-shower was being applied, the voice suddenly returned, but only for a quarter of an hour, and then disappeared again until the sixth day. During the upper-shower on the sixth day the young lady recovered her voice permanently and was able to sing in a clear voice without the least inconvenience.

Urinary Disorders.

1.

A man, fifty years old, has great difficulty in making water; sometimes there was no discharge for a long time, then it came on very often every day. The man suffered no very great pain except when passing water.

There can be no doubt that, in this case, a constitutional weakness exists on which the cool air as well as the warmth may have an injurious effect. The whole body must be strengthened and with great caution general natural warmth produced. The best applications are:

Twice a day an upper-shower, once a knee-shower and in the evening a warm foot-bath with ashes and salt, four fourteen minutes. This to be continued for three days; then daily an upper-shower and a thigh-gush, and every second day a half-bath of half a minute's duration.

Internally: Every day, in three portions, a cup of tea from twelve crushed juniper berries and a little shave-grass boiled together for ten minutes. — After twelve days, this patient was cured. To prevent a recurrence of the complaint the best means are a knee-gush and a half-bath twice in the week.

2.

A man states: "I am fourty-six years of age. Two years ago I caught a cold in wet weather and ever since I have difficulty in passing water. The slightest cold brings it on. In warm weather all is pretty well."

Here care must be taken to obtain a higher temperature of the body, to dissolve and expel all morbid matter that may have been deposited, and to steel the enfeebled urinary organs.

The following applications were recommended:

1) Every day two upper-showers and two thigh-gushes.

2) On one day a warm sitz-bath with swilled hay-flowers and boiled oat-straw from twelve to fifteen minutes, on the other day a cold sitz-bath for one minute.

Thus for eight or ten days, then

1) every day an upper-shower and a half-bath, besides

2) frequently to walk bare-footed.

After three weeks the patient was well again. To strengthen his constitution further still, it was necessary to take every week a cold sitz-bath, for one minute, and two half-baths.

During the whole treatment the patient drank daily, in three portions, a cup of tea from shave-grass, blackthorn blossoms and juniper berries boiled for ten minutes.

The upper-showers, knee-showers and thigh-gushes have a bracing and warming effect, stir up and remove morbid matters. The cold sitz-bath participates in this effect, and the warm sitz-bath assists the low temperature in ousting the cold. The tea of blackthorn blossoms, combined with shave-grass, is diuretic and purifying; so are the juniper berries which, besides, give tone to the stomach for a better digestion.

3.

A girl, twenty-two years old, has been drenched during a thunder-storm and caught a bad cold accompanied with fever, in consequence of which she can only pass water under very great pain. As this complaint is of a recent date and inflammation has set in, relief can easily be procured at once by increasing the sunken natural temperature by means of artificial warmth and thus driving away the cold.

The patient has immediately to sit down on a close-stool over a vessel with hot water into which are thrown a few handfuls of hay-flowers. The rising vapour comes into contact with the bare body which is carefully covered from above, and after eighteen or twenty minutes the abdomen and the whole body are in a state of perspiration. The patient goes to bed at once and keeps on perspiring for some time.

Internally she has to take a cup of hot tea from milfoil and shave-grass or St. John's-wort. By this application the natural warmth is strongly assisted, the cold driven away, and the discharge of urine facilitated.

After six to eight hours the patient has to take a cold whole-ablution, by which an equal temperature is obtained and the feverish condition removed.

Should one ablution not be sufficient, a second may be taken on the following day, and besides six to eight juniper berries may be eaten every day.

Skin Eruptions and Sores (Measles, Scarlet Fever etc.).

1.

Scarcely has spring covered the trees with a splendid mantle of green leaves, when we already notice, on a great many of them, single leaflets turning yellow and fading away in their youth. This decay may be produced by various causes, especially if all leaves wither on a tree. Something similar occurs on the human organism. Children during the first weeks, months or years of their lives, however healthy and strong they may be, frequently get red spots on the skin, called measles, scarlatina, nettle-rash, tetters. These diseases carry off every year thousands of young lives; but I am convinced that no child, if otherwise healthy, would perish, if the mothers were more prudent. Such diseases, however, do not only attack children, but also grown-up people, even the most robust, from various causes: unhealthy food procuring bad blood, unhealthy air in the bed-rooms, above all excessive effemination which produces relaxation. When the nerves have once become relaxed, it will hardly be

possible to expel morbid matters and the state of health must necessarily decline. The following cases may serve as illustrations.

A mother observes that her child — who is two years old — is restless, cries and screams, that its little body is unusually hot. Suddenly she also notices red spots (eruptions) on she child's back. These symptoms show her that in its body there is something unsound which looks out of it, as we look out of the window. The mother must lose no time in dressing her child in a shirt dipped in hot water with which some salt has been mixed, wrap it up in a blanket and put it to bed where it soon will fall asleep. When the child awakes, the shirt is to be taken off, it will then be seen that many red spots, i. e. morbid matters, have come to the surface. When, a few hours later, the child gets the fever again, it must be washed with cold water, but only for a very short time and without drying. This ablution may be repeated twice or three times during the day according as the heat increases or decreases. The shirt may also be put on every day. After three or four days the child will be freed from the morbid matter and thrive again.

2.

Max, six years old, has caught a violent fever and head-ache, he cannot eat and is tormented by a great thirst. His people fear that it is scarlatina, which is just then prevailing in the place. The boy must be brought to bed and receive a whole-ablution every hour, if he is very hot, during a day or two until the heat subsides; and when it returns, he must be spunged again. If then scarlatina is drawn out, so much the better; go on with the ablutions; if no red spots appear, it is because the morbid matter has been secreted through the pores: in either case, the boy is safe.

3.

A little girl, eight years old, complains of feeling great pains in every part of the body, of being unable to walk or stand, and of having two large, red, very hot

spots on her right foot. — Unhealthy matters exist here. The child is to be washed all over several times a day, or it has to put on, several times a week, a wet, rough linen shirt in which it is well wrapped up and put to bed for an hour and a half. The whole body must be worked upon; the more red spots appear, the quicker will a cure be obtained. There need be no fear that the ablutions will do harm, the best proof of it is that the eruptions are brought out by these very applications.

4.

A girl, twenty-six years old, relates as follows: "Two years ago I got wet through and caught a violent fever. Since then I have never been well. I have no appetite and no sleep; I am so weak that I can only perform light household work. Every four weeks I am much tormented with cramps. My back, thighs and other parts of the body are constantly covered with eruptions. When these come out profusely, I feel much better; when they disappear again, I get worse.

The health of this person had been impaired, her whole system greatly upset. In consequence of suppressed perspiration, unsound matters have formed in the body which seek an issue here and there and everywhere. This foul matter must be led out, the disorder in the circulation removed and the whole system revived and strengthened. All this may be done by the following applications:

1) Every second day a whole-ablution with salt water, by which the temperature of the body is raised and the perspiration restored.

2) Every third day a short packing dipped in hay-flower water to dissolve and absorb the unsound matter.

3) Every third day an upper-shower and thigh-gush to invigorate the whole system and bring greater activity into all organs.

4) Every second day a half-bath, which has a bracing and secreting action on the whole organism.

Internally: 1) Every day half a tea spoonful of white powder as a tonic; 2) every day a cup of tea from

St. John's-wort, sage and wormwood, to improve the stomach, the gastric juice and the blood circulation. In four weeks the whole body was in good condition. To gain further strength and health, two or three half-baths were recommended. So wretched as the patient felt at the beginning of the treatment, so well and happy did she feel afterwards.

5.

A poor woman showed me her hand which was scarlet-red. A continual suppuration had, so to speak, eaten the skin from the hand. She now asked for my help. Her complaint began six weeks ago, all remedies she applied had proved ineffective. The sore was spreading more and more. At first it was a purple-coloured small spot which, she thought, was of no importance. I advised her to make the following applications twice a week:

Swilled hay-flower compresses round the hand so that the suffering parts are everywhere well covered with hay-flowers. These must not be hot, but agreeably warm, and are to be kept on for two hours. At first the evil increased; but, after the sixth day, the hand improved and, twelve days later, it was altogether healed. The woman had formerly been in good health and never before had such an eruption, it was a case of corrupted "wildfire", and hence the rapid ejection of the poisonous matter was followed by a speedy cure.

6.

A gentleman relates the following: "I have eruptions on my head under my strong beard and on my shoulders. In the throat and palate I often have sensations of burning pain. I was treated by four doctors; many ointments were rubbed into the skin, my head was washed with all kinds of waters, and I had to drink various mineral-waters — all was in vain. My condition, instead of improving, is rather worse. How can I get rid of this evil?"

Answer: 1) Every week two head-vapours, for twenty minutes, then a vigorous ablution. 2) A whole-ablution every night. 3) Daily a cup of tea from shave-grass and ten to twelve juniper berries boiled for ten minutes, to be taken in three portions. Thus for three weeks. This eruption is caused by the unhealthy state of the whole body. By the vapour applications the pores are opened, the unsound matter is dissolved and led out of the system. The ablutions, by invigorating the body, promote the secretion. The tea has a purifying and dissolving action.

The Hip. (Luxation of).

A girl of ten years was brought home from a large town, her face was blooming with life, but both legs were tightly buckled in iron machines. One leg was about two inches shorter than the other, and the upper-body stuck in a separate machine. The right femur was quite dislocated. The child moved about on two crutches and, even with the help of these, could not walk a long distance. After all kinds of experiments had been made, she dragged herself along by these equipments for more than four months. By the apparatuses the legs were to become straight again, and the spine was to be made stiff by being squeezed in. Such was the help which science offered!

My first endeavour was to get the three apparatuses removed, and the child laid on a hard mattress. In a few seconds I pushed back the parts of the hips that had bent out and placed the legs close to each other. The child being thus laid straight, was wrapped in a packing dipped in hay-flower water, extending from the arms to the knees. This application was made every day for two hours. Three times a day the child received a thigh-gush of two cans of cold water. After five days of such treatment, the child was able to stand erect, her back remaining straight also.

The applications were continued, and after a fortnight the child was able to walk slowly, alone and quite upright, of course only for short distances.

After another three weeks she improved considerably, her walk had become as straight as that of other children. Both her legs were of equal length, and all she wanted was further rest and recreation. At the end of six weeks the child had recovered her full strength.

It was very remarkable that the child was well fed, looked uncommonly fresh and healthy, that she was altogether a splendid child. Her whole body was whole and sound, with the exception of the left knee which was a little swollen, painful and stiff. And yet that leg was thought to be the healthy one, because it was longer than the other. Of the two doctors I called in to hear their opinions, the one said: Science has nothing to say in this case, it was justified in applying the mechanisms, but could not cure the child. The other doctor declared: Science can do nothing here.

I judged the case in this way: The child has got some morbid matter in the knee of the left leg, where the pain and stiffness exist, either through some extravasated blood, friction, or a blow. Inflammation having set in in consequence, the bone also became affected; hence the leg gave way and the tender bones were dislocated, like a weak beam which is unable to carry its weight. The child had therefore to be strengthened by rest and a right position as well as by the applications, and the morbid matter had to be led out of the knee, which was indeed effected by the hay-flower compresses that were applied every day for two to four hours.

Some Infants' Diseases.

1.

A mother related: "I have a boy who was perfectly healthy at his birth and remained so for six weeks. After that time he got a bloated appearance, could no longer sleep well, cried a great deal and remained in that condition until now, i. e. for ten weeks."

What was wrong here? The child was too soon nourished with heavy food, which it could not digest pro-

perly. The stomach being overloaded, developed too many gases and the little machine had finally to stop its functions.

1) The boy must every day be washed with cold water, entirely and quickly, but not rubbed dry;

2) twice a week, and later on once a week, he is to be wrapped in a packing extending from the arms to the feet during a period of four weeks; after that, he is to be washed only once a day with cold water;

3) he has to take acorn-coffee with milk in small portions every day and gradually get accustomed to the simplest food.

When these applications had been used for eight weeks, the boy was whole and sound.

The acorn-coffee with milk was nourishing food, the formations of gas in the stomach ceased, and the child felt comfortable again. By the ablutions nature was braced and health restored. The packings had a solving and strengthening effect.

2.

A child of nine months has very dim, swollen eyes, the lids being much too large; it has a bloated appearance. The complexion is deadly pale, the body round the hips a great deal too stout whilst feet and hands are quite emaciated. The child cries and moans nearly all day long.

The child has impure blood and is enfeebled in consequence. The food preparing no good blood, obstructions arose everywhere in the circulation and the extremities could not be properly nourished.

The child has to get

1) every day only for one minute, a warm bath of 86° Fahrh., immediately after, it is to be plunged into cold water for only two or three seconds;

2) every day once an ablution of water and vinegar, and then it is to be put to bed, undried;

3) every second day and after a week every third day for a whole hour a packing dipped into warm water in which hay-flowers or oat-straw has been boiled;

4) three times a day four to five spoonfuls of malt-coffee without milk, sweetened with sugar or better still, with honey. — All other food to be very plain and containing no alcohol or spice.

In four weeks the child was well and strong; it had further

5) to be washed every day cold and rapidly, but without drying, or better still, every alternate day for three seconds, only hands and feet being dried.

The warm-bath raises the natural temperature of the body to give better effect to the cold water, the natural temperature being otherwise too weak. The malt-coffee purifies the system internally and prepares good blood. The packing draws out all foul matter through the pores.

3.

A child of five years of age is more than half-blind, has glandular swellings on the right and left sides of the neck, as big as walnuts, and its body is unusually stout and swollen. It has no appetite, takes hardly any food, prefers beer and wine.

This child was born with unhealthy blood, or this was made unhealthy by wrong nourishment. In consequence of insufficient perspiration, stagnations arose in the head, neck and body, and the circulation became irregular.

To effect a cure, the child had

1) to be wrapped every day in warm hay-flowers for a whole hour;

2) to be rapidly washed, all over with cold water;

3) to take every day three or five times four or five spoonfuls of milk in which some ground fennel has been boiled. — Thus for twelve days.

After that time the packing is to be applied only every third day, the ablution twice a day. If then the child is quite well again, it has to be washed cold every day, or to get a cold bath for four or five seconds.

The fare must be very plain and nourishing, and be given in small portions, but frequently.

The hay-flower packing dissolves and absorbs all superfluous matter. The cold water invigorates the system and raises the natural temperature. The milk provides good food, the fennel gives tone to the stomach and leads the gases out.

4.

A mother brings me her daughter who is nine years old, and says: "My little girl has had hooping-cough for several weeks. When it comes on, it rapidly increases with so much violence, that the child gets quite blue in the face, and we fear she is going to be suffocated. She has also often swollen hands and feet. The doctor says that it is a catarrh of the kidneys. What he prescribed did her no good, at least her condition remained as it was. She has neither appetite nor sleep. What is to be done?"

This is to be done: 1) Four times a week the child is to be wrapped up to the arms in a packing dipped in warm water in which hay-flowers have been boiled. 2) Twice a week a whole-bath, tepid as if warmed by the sun in summer, i. e. about 66° Fahrh. from thirty seconds to one minute. 3) Three times a day to take four to six spoonfuls of tea from St. John's-wort, milfoil and nettles. After a fortnight the child was cured. The cough was gone, arms and feet freed from the swellings and the water clear. In order to invigorate and preserve her health, the little girl had, for a time, to take every week one or two half-baths of a half minute's duration.

The applications had the following effects: The packings dissolved and removed all unsound matter, all heat and inflammation, and allayed the irritation that provoked the cough. The baths steeled the whole organism. The tea promoted the secretion of all foreign, morbid matter, and thus the poor child recovered her health.

Head Complaints.

1.

Austin, fifty-two years old, complains as follows: "For the last twelve years I have suffered from a head complaint. At first I did not think much of it, but it soon increased in such a way that I could no longer attend to my business. I constantly feel a painful pressure on the top of the head; formerly I never felt any giddiness, now I do, and it increases from month to month. I often find it difficult to get on on the road. The abdomen is not in a good condition either; as a rule, it is much distended, and my feet are seldom warm. I weigh two hundred and six pounds. I have led a regular life, for if I had not been very careful about eating and drinking, I should have been long ago unfit for work. Who can help me? I am ready to do anything that is required. I have had several doctors, obeyed all their directions, but never obtained any real improvement, only a little relief for a short time."

The applications in this case were:

Once a day a knee-shower and walking barefoot in water. Every morning an upper-shower, every afternoon a back-shower. Thus for twelve days. In consequence of these applications the feet were nearly always warm, and the pressure on the head ceased almost entirely. Sleep, which formerly had been very bad, returned more and more. A great deal of morbid matter was every day secreted through the urine. The man's appearance was entirely changed.

Further applications:

Every morning a thigh-gush and an upper-shower, every afternoon a half-bath. To be continued for a fortnight. In the course of this treatment, the following means for dissolving, purifying and secreting were used alternately: decoctions of wormwood, shave-grass, blackthorn blossoms and juniper berries. At the close of it, Austin declared: "My head-ache is gone, my feet are quite warm, my appetite and sleep good. Whilst my

weight has gone down but a few pounds, the volume has been reduced considerably."

What was wrong in this case? There was too great an afflux of blood to the head, hence the cold feet and hands which had but very little blood. In the abdomen there were greater obstructions, which produced much flatulence.

The knee-showers led the blood downwards. The upper-showers invigorated the upper-body and contracted the fungous tissues. The thigh-gushes continued the action of the knee-showers. The half-baths steeled the whole body and in conjunction with the back-shower brought greater activity into the whole circulation. The internal remedies had a dissolving and purifying effect and improved the digestion. And thus, all causes of the mischief being removed, the patient must naturally recover his health.

2.

Margaret, twenty-eight years old, relates: "I am never without head-aches, only on certain days they are less intense than on others. They are often so violent that I think I shall go mad. My hands and feet are generally cold, and every four weeks I regularly get such head-, and stomach-ache that I am obliged to lie in bed for four or five days. But for this, nothing would be the matter with me."

Applications: 1) Twice every day to walk in water up to the knees; every day twice an upper-shower, every second day a sitz-bath; thus for eight days. Then every morning a knee-shower and an upper-shower, every afternoon a half-bath. After a fortnight the head-ache was entirely gone, and hands and feet were warm, the appetite was good, and sleep returned. Internally: For a week every day a cup of tea from St. John's-wort and milfoil, during a second week a cup of tea from St. John's-wort and wormwood. How did these applications act? Simply thus: The knee-shower and upper-shower had a strengthening effect on the upper-body, and led the blood into the feet. The half-baths quickened all the organs and steeled the whole body. The sitz-bath had a very

bracing effect on the abdomen. The tea taken during the first week regulated the circulation of the blood, and that of the second week promoted digestion as well. The chief cause of this illness was the obstruction in the circulation.

3.

A gentleman from the town, fifty-eight years of age, states: "For many years I have been suffering from head-ache, constantly increasing during the last six years. At times it is hardly noticeable, then again most violent. During the last two years it has not left me one moment. I am also subject to fits of giddiness; at first these were rather slight, but now they are very troublesome, I am often in danger of losing my way when I am out. I fell down on two occasions and people thought I had had a stroke; but the doctor was of opinion that they were slight attacks, that some extravasation of blood had occurred in the brain. After I had slept three days, I got better again. The head-ache is not violent just now, but the giddiness is very bad. I have consulted several doctors and taken a good deal of medicine, but my condition has not changed for the better. By order of my present doctor, I take Carlsbad salt every day without feeling improved by it. I now should like to try the water cure; what applications do you recommend? I forgot to say that the abdomen is much distended and that my feet are nearly always cold. I am not without appetite; but having always the sensation of being filled up, I dare not satisfy it. If I eat according to my appetite, I afterwards feel very uneasy.

Applications: 1) In the week three short packings dipped in cold water, each time for an hour and a half. 2) Every day an upper-shower and a knee-shower, every night a whole-ablution from the bed, and then to bed again. 3) To take every day a cup of tea from twelve juniper berries and a little shave-grass boiled for ten minutes, in three portions. Thus for a fortnight. Then: 1) on one day an upper-shower and a knee-shower, on the other, a half-bath for half a minute; 2) every second day a cup of tea from shave-grass and wormwood, in

three portions. Again for a fortnight. After a month of this treatment, the patient had so far recovered that head-ache and giddiness were gone, the appetite returned, and the gases being expelled, the abdomen was again in a normal condition. It was further necessary to apply every week a short packing and a half-bath.

The effects of the applications were as follows: The packings removed the flatulence and freed the abdomen of injurious substances. The upper-shower and the knee-shower restored strength, proper warmth and a regular circulation. The tea purified the interior, especially the kidneys and bowels.

4.

A gentleman, thirty-six years of age, relates: "I constantly suffer from head-ache and very frequently from a pain in the eyes. These often secrete a fluid which is scalding-hot. The pain frequently goes to the ears, and then I have no sleep whatever at night. My feet are always as cold as ice. I have lived for years in this misery and found no one to help me out of it."

The following applications helped him in a fortnight (it was spring-time): 1) The patient walked twice every day barefoot in a meadow or in the dew, each time for half an hour; 2) he took every day twice an upper-shower and a knee-shower; 3) every second day a cold sitz-bath of one minute's duration. At the end of a fortnight the patient was cured. In this case the chief defect lay in the congestions to the head, the patient having been in the habit of keeping his head and throat too warmly covered.

Effects explained: Nothing enervates the feet so much as their being constantly cold, almost bloodless and consequently insufficiently nourished. Walking on a wet soil hardened them and drew the blood from the head. Still more bracing, contracting and hardening was the effect of the upper-shower. The sitz-baths had an invigorating and warming action on the abdomen. By these means the evil got removed in a short time. To gain additional strength for the whole body and to

preserve the recovered health, the gentleman had to take in the week a half-bath, an upper-shower and a knee-shower.

5.

Anna relates: "I am constantly suffering from a pain and cold in the head. My feet are rarely warm, often half the night as cold as ice. I have had this complaint for two years, all the remedies I used for it have proved ineffective. I have latterly become very low-spirited, I am weary of every thing. What is to be done?"

1) In the week two short packings, for an hour and a half each; 2) on one day an upper-shower and a knee-gush: 3) on the other day, a half-bath. After three weeks the patient was cured. Internally she took every day a cup of tea from St. John's-wort and milfoil.

The applications acted as follows: The strong congestions to the head and the cold air having given the girl a very bad cold, and the inner parts of the body being moreover greatly obstructed with phlegm, it was indicated to apply the packings which have a dissolving and secreting effect. The upper-shower and knee-shower dissolved the morbid matter and strengthened the body, whilst the half-bath invigorated the whole system. The tea acted as a dissolvent on the interior organs and restored a regular circulation especially through the St. John's-wort.

Spasmodic Affections.

How frequently we meet with people, young and old, who are afflicted with cramp and fall into fits on every trifling occasion! Great joy, vexation, dislike, aversion to a person or a thing, the slightest emotions throw these people into the greatest agitation and bring on convulsions. What is to be done against such fits?

When there is spasm of the troat, threatening suffocation, a four-fold piece of cloth is dipped into water and vinegar and laid on the abdomen; if the patient feels very cold, the cloth is to be dipped into hot water and

vinegar; if the heat is great, the water must be cold. By means of this application the whole body is generally soothed and the spasm ceases; if it goes on for more than two hours the application must be renewed. As soon as the cramp subsides, a whole-ablution with water and vinegar may be applied twice or three times a day. Both the warm compress and the whole ablution produce and increase natural warmth and regulate the circulation of the blood, which is most essential for a cure. — A still better effect is obtained, if, in addition to the ablutions. the patient puts on a shirt squeezed out of cold water and vinegar. The best internal remedy is silverweed boiled in water or milk, and drunk like tea as hot as the patient can bear it. By these means the morbid condition is easily removed. For all that, thousands of weak natures that are poor of blood will be tormented by regularly recurring fits, which again proves the necessity of having recourse to hardening and living on nourishing food for preventing attacks of this malady. Parents are therefore strongly advised to give their children good food and withhold from them all stimulants. The solidity of a house depends on the material with which it is built. Hardening the body is quite as necessary and important as food, and if the rules of diet and hardening were strictly observed, the number of weaklings, you may depend upon it, would be greatly reduced, and much suffering, woe and discontent averted.

Liver Complaints.

A stranger relates: "I come from a distance of six hundred miles. I have such a feeling of tightness across the chest that I can hardly breathe. The abdomen is often so puffed up with wind that I think I am going to burst. I have no rest by day and by night. My complexion having a yellow tinge, several doctors told me that I was suffering from the liver, kidneys and chest. I was in Carlsbad and in other watering-places, but always without result. I took twenty seven hot baths, which did me a great deal of harm, for ever since I have had rheu-

matism all over the body. If water does not help me, I shall surely be lost."

The following applications were used:

1) Every day two upper-showers, a back-shower and thigh-gush. For three days.

These applications invigorated the whole body so as to improve the inner condition with the assistance of nature.

Further applications were:

2) daily an upper-shower;
3) daily a half-bath;
4) daily a back-shower.

Thus for eight days. Then on three consecutive days a short-paking dipped in a decoction of hay-flowers for an hour and a half and besides daily a half-bath and a back-shower. After the first applications enormous quantities of urine were passed, followed by gravel and stone, and so much dirty and slimy matter that the patient thought he could not get well again, if he had so much dirt in his body. He had to take every day a cup of tea, at first from blackthorn-blossoms, milfoil and St. John's-wort, later on, from shave-grass with juniper berries and ribwort. This tea expelled much gravel and stone. During the third stage of the treatment, the patient had to drink tea from milfoil, sage and bog-bean to improve the digestion and the condition of the blood. The whole treatment lasted six weeks, and on leaving my room the patient said: "My head feels lighter than ever; my chest is free from all oppression, stomach and bowels are all right, appetite and sleep are excellent. I return to my country with a feeling of extreme happiness."

Pulmonary Diseases.

(incipient consumption, cold in the head, emphysema etc.)

1.

A young lady, nineteen years of age, relates: "Three of my sisters have died of consumption, and I am afraid

I shall also fall a victim to that disease. I do not cough, but I often feel so tired that I am unable to do the least work. My spirits, too, are very much depressed. I seldom have any appetite and eat very little, I cannot bear nourishing food. If I find no help now, I am sure I shall go into consumption."

From this short account it is evident that the young constitution, instead of growing strong and vigorous, is already decaying during its growth, and that if the development of the malady is not arrested, consumption is almost sure to set in. Hence it is necessary to strengthen the whole body, outside and inside. Such an enfeebled organism is not able to draw proper nourishment from food and must therefore derive strength from an internal and external action on the body.

Applications. Externally: 1) Twice a day an upper-shower, gradually increasing the number of cans of water from one to five or six; 2) once a day to walk in water for one to three minutes; 3) every second night a sitz-bath of one minute's duration.

Internally: Every morning and evening strengthening soup slightly seasoned with salt, for dinner plain, nutritious food, chiefly farinaceous, of simple natural meal. During the day, if the appetite is good, a little milk and plain bread. This treatment to be followed for a fortnight or three weeks. Then

1) every day a half-bath of half a minute's duration; 2) every morning for three minutes to walk in water up to the knees; 3) twice a day an upper-shower. To obtain a perfect cure it was further necessary to take for some time every week two to four half-baths.

The knee-shower and walking in water quicken and strengthen the system and remove the foul matter. The upper-showers invigorate the whole upperbody. The sitz-bath has a bracing action on the abdomen, the half-bath on the whole organism. At the end of six weeks the young lady's constitution was so changed that all symptoms of consumption had disappeared; her love of life and work returned and her nature was permanently saved from decay.

2.

A girl, twenty-three years of age, relates: "I always feel so tired that I can hardly do anything. Last year I had for four weeks a rather bad cough, but without expectoration. I do not cough now, but on the left side I have always pains of more or less intensity. Appetite I have none, except for sour things and dishes strongly seasoned with salt. Milk I cannot take at all. Last year my brother died of consumption; six years ago I lost a sister through the same disease. I am afraid I shall die in the same way.

There can be no doubt that consumption has set in here, but it is still curable by the following applications:

1) In the week two short packings dipped in a decoction of pine-sprigs, to be applied warm for an hour.

2) Every day an upper-shower, once walking in water from one to four minutes, and once a knee-shower. Thus for a fortnight.

Then 1) in the week twice covering with wet sheets and twice lying on wet sheets, each time for three quarters of an hour; 2) every week three half-baths, once a day walking in water and an upper-shower. Thus for three or four weeks. The patient is to eat strengthening soup twice every day, and must avoid all acid and salt food. The plainest household fare is the best. She has also to follow the juniper berry treatment and to drink every evening four spoonfuls of sage and wormwood-tea.

Sage and wormwood procure good blood and rank among the best anti-septic remedies. People who incline to consumption ought frequently to use sage and wormwood, but in small quantities only.

3.

Martha relates: "For some weeks past I have suffered from what the doctors call catarrh of the lungs, and one of them told me that he was afraid consumption would set in. I cough a great deal, especially at night and have sensations of pain in both shoulders. I spit much, but mostly phlegm. The appetite is bad. My

feet are constantly cold, I feel very weak; I am also feverish sometimes. The bowels are always confined, they never act without the help of pills."

These are certainly symptoms indicative of incipient consumption, but the malady may still be cured by the following applications:

1) Twice a day an upper-shower and twice a knee-shower;

2) every week twice a sitz-bath of one minute's duration;

3) every hour from noon till evening a spoonful of water. To eat every day from six to eight juniper berries. Thus for ten to twelve days.

Further applications:

1) Every day an upper-shower of three to four cans of water;

2) one day a half-bath, on the other day a thigh-gush;

3) daily walking in water or barefoot in the open air. For breakfast strengthening soup, in general nutritious food.

The upper-showers and the half-baths must be continued twice or three times a week until the pains cease entirely. In six weeks all alarming symptoms had disappeared, and for further invigoration once a week a half-bath and twice an upper-shower and a thigh-gush were found sufficient.

The upper-showers loosened the mucus, removed the inflammation and strengthened the enfeebled organs. The knee-showers invigorate and bring the blood down from its upward course. The half-bath have a bracing and vivifying action. The juniper berries improve the digestion and the juices. The spoonful of water removes the constipation mostly within a few days.

4.

A young fellow, twenty-four years old, complains: "My chest is filled with phlegm, I expectorate large quantities of mucus every day, and the pains in the chest never leave me. I have taken a great deal of medicine,

but I never got better. The other day the doctor told me that consumption was gradually setting in, and I think so too; for I can hardly breathe and my strength is greatly reduced. I can do only light work, all my courage is gone. I am not without appetite, but when I eat anything, it hurts me."

Although this case also revealed all the symptoms of consumption, the patient was completely cured by the following means:

1) Every day an upper-shower and chest-shower (the patient lies down on his back and the water is poured on the chest);

2) twice a week covering with wet sheets and lying on wet sheets, to follow each other and lasting three quarters of an hour each;

3) once every day to walk in water for two to four minutes;

4) every day a cup of tea of foenum graecum, in three portions.

At breakfast and supper a cup of milk boiled for three minutes with a tea spoonful of ground fennel. The patient may keep to his usual fare, but it must be plain and nutritious.

After four weeks the young man was cured; he only had to take two or three half-baths in the week for the sake of invigoration.

The upper-showers strengthened the body and helped to eject large masses of mucus; the tea dissolved and purified, the covering with, and lying on wet sheets had a bracing and dissolving action. The milk boiled with fennel solved the mucus and gave tone to the stomach.

5.

A man, thirty-three years of age, relates his distress as follows: "Two years ago, I had a violent inflammation of the lungs. I was given up. Since that time I have a constant cough which, at times, is very bad indeed. It is a chronic catarrh. I often suffer great pain. The doctor

says that it is emphysema of the lungs, and that it will disappear by itself after some time. But it is rather increasing; I have never a good appetite, I am wanting in strength, and when I undertake the least work, I get at once into perspiration. The medicines I took after the inflammation had no longer any effect."

In this case we have surely a remnant of the inflammation. That part of the lungs in which it was strongest has remained affected. The morbid matter must be ejected and the body invigorated.

Applications:

1) Twice a day an upper-shower and twice a knee-gush;

2) every day a sitz-bath. To be continued for six days; then

1) twice an upper-shower with one or two additional cans of water;

2) once every day a thigh-gush and once a half-bath. Thus for three weeks.

Internally. Every morning and evening a cup of milk boiled with a little honey and fennel.

Further, to drink every day a cup of tea from foenum graecum in small portions; for the rest, a good, nutritious diet, but no spirits of any kind. After seven weeks the patient was completely cured; for further invigoration he took for a time twice a week two to three half-baths, an upper-shower and a knee-gush.

The upper-showers have a dissolving action on all unsound matter in the chest and lungs and, at the same time, strengthen the upperbody. The same effect is obtained by the knee-shower and thigh-gush. What these applications did for single parts, the half-bath effected for the whole organism. The milk gave good nourishment, improved the stomach and allayed the cough. Foenum graecum took away the inner heat, solved and evacuated the mucus. In this manner the whole system got renovated.

6.

A farmer's son, twenty-six years old, states: "For the last six months I have had a very bad cough with

much expectoration. People say that I am consumptive and the doctor thinks my case a bad one." The man had indeed a broken-down, sickly appearance. If his chest and the upperbody generally be freed from mucus, health will return. The patient underwent the following treatment:

1) Twice every day an upper-shower, once walking in water and once a knee-shower;

2) on the third day a back-shower and a half-bath;

3) on the fifth day a whole-bath.

After that, the patient declared that he felt better than ever, that he had thrown up whole masses of purulent matter, and that he was all right now.

The upper-shower assisted nature in ejecting all foul matter from the wind-pipe, lungs and chest. The knee-showers prevented too much blood flowing into the upperbody, and moreover warmed and strengthened the feet. Back-shower, half-bath and the whole-bath braced the body and promoted the secretion of all unsound matters from the abdomen.

7.

A candidate of theology looks poorly and complains of pain in the upper part of the left breast. The doctors declare that he suffers from a catarrh of the lungs and emphysema, poverty of blood, and general weakness.

In this case three points are to be observed: 1) The suffering part of the chest; 2) the poverty of blood; 3) the general weakness.

First of all an invigorating action must be brought to bear on the ailing parts, and the morbid matter that has accumulated there must be secreted. This is done by the upper-shower which imparts strength to the whole upperbody, brings all its organs into greater activity and at the same time effects a vigorous secretion of the mucus; hence twice a day an upper-shower, to be increased for six consecutive days. But as the whole body suffers from weakness, which must be removed, a second application on the legs, i. e. the thigh-gush, is to be used daily, but only once, because nothing is wrong here but the weak-

ness. — After six days the chest felt much improved, and the lower-body had also become stronger. Therefore our constant efforts tended to the improvement of the upperbody by means of the upper-shower, which was applied every day. The regeneration of all the powers of the body was to be brought about by a back-shower and a knee-shower, to be applied once a day, and in warm weather twice a day. The knee-shower draws the blood downwards and promotes the evacuation of the bowels.

The upperbody is still more vigorously worked upon by the upper-shower and the breast-shower to restore its full power, prevent any morbid matter from settling in it and render it capable of standing possible relapses.

To steel the body and to bring it into greater activity a back-shower is applied on one day, and a half-bath on the other. Whilst the former application principally operates on the spine and sets the machine going, the half-bath effects a general invigoration of the whole body.

By means of these applications continued for a few days, the chest got purified and the whole constitution braced up to its full power, appetite and sleep returned and the cough disappeared.

For further general invigoration two or four half-baths a week were sufficient. For dissolving and secreting morbid matter a great many remedies may be made use of: 1) Violet leaves boiled in milk, two small cups a day; 2) foenum graecum, boiled, is excellent for cleansing the chest from phlegm.

8.

Clara relates: "Six months ago, I was suddenly seized with womiting of blood which recurred again every third or fourth week. I coughed a great deal, had no sleep whatever, no appetite, but copious expectoration, almost constant hoarseness, often great difficulty in breathing and a violent stitch in my left side."

The applications for this complaint were as follows:

1) Every day two upper-showers, a thigh-gush, and a knee-shower for a whole week; 2) every day two upper-showers, a thigh-gush and a half-bath for another ten days; 3) daily two half-baths, two upper-showers, for a fortnight. The whole treatment lasted not quite four weeks.

The cough disappeared, the appetite was completely restored and the sleep excellent. During the treatment much more mucus was thrown off than before it; towards the end it ceased entirely, and the stitch in the side disappeared likewise. In short, the patient declared to be perfectly well.

What was the matter in this case? The patient's chest was filled with phlegm, great quantities of it went off, whereupon the stitch in the side soon ceased and a general amelioration began just in time to prevent consumption or another lung disease.

The upper-showers removed the mucus obstructions in the chest, wind-pipe etc. and strengthened the upper-body. The thigh-gushes steeled the lower parts and produced a warmer temperature in them. The knee-shower had a similar, but still stronger effect, both showers drew the blood downwards. The half-baths had an invigorating and hardening action on the whole organism. — As an internal remedy the patient drank a cup of tea from St. John's-wort and milfoil, in three portions. This medicine facilitated the throwing up of the mucus and improved the condition of the blood.

Stomach Complaints.

(Diarrhoea, Constipation, Eructations, Indigestion etc.)

Among the innumerable ills which afflict the human race, none are more frequently complained of than the disorders of the stomach. But I am convinced that stomach diseases are far less numerous than the complaints that are raised against this organ, and that many of the gastric troubles are due to collateral causes. Indeed we scarcely find any reason to wonder at the long list of

all possible complaints of the stomach, if we consider how the stomach is treated, and what he has to put up with. Sometimes it gets nothing and has to suffer from want; but far more frequently it is the victim of over-feeding, gluttony and intemperance. How much has it to take in that tickles the palate, but is injurious to itself! When help is sought for gastric complaints or other diseases, how many poisons are administered that are destructive to the organs of digestion!

1.

A girl, twenty years old, complains as follows: "I am much troubled with flatulence, heart-burn and indigestion. My feet are constantly cold, my head is always aching, and I feel weary and languid, incapable of much work. I have been suffering in this way for nearly four years."

That there is no stomach disease at all in this case, is confirmed by the healthy tongue, the mirror of the stomach. The whole organism is enfeebled, poor of blood, completely inactive. If the body is set right again, the stomach complaint will disappear by itself.

1) Walking in water will bring warmth and strength to the feet.

2) By a daily shower the upperbody will be roused from its lethargy and become stronger.

3) A sitz-bath taken every day will strengthen the abdomen.

4) Internally, and every day twice, three spoonfuls of tea from sage and wormwood will improve the gastric juice. This treatment to be continued for a fortnight. Then

1) once a week covering with wet sheets, and lying on wet sheets, which will have a strengthening action on the affected parts.

2) A half-bath, every second day, will have a bracing and reviving effect on the whole-body.

2.

The father of a family, thirty-three years of age, gives the following account of his illness: "For five years

I have suffered from a stomach complaint: violent burning sensations, eructations, much acidity, frequent vomiting of all food. I cannot attend to my business, and must often remain for hours in bed until at last vomiting comes on. I got this complaint by catching cold in winter time." The man was emaciated and looked very ill.

In this case it may be safely assumed that the body's natural temperature succumbed to the repeated colds that were caught and which created internal disorders. This man's state of health may be compared to a wall that has got a rent which may last for years until it is repaired by an architect. If the origin of the illness is to be sought in the cold, it will be best to counteract the effects of the chill by means of warmth, hence

1) twice or even three times a week a compress of swilled hay-flowers hot on the abdomen for an hour and a half. Such warmth will do good. The hay-flowers have a favourable action on the skin, and if thus strengthened, nature will be able to recover again.

2) To wash the whole body with water and vinegar twice a day. This application is reviving and stimulating.

3) Twice a week, to put on a shirt dipped into hot salt-water for an hour and a half, which raises the natural temperature and rouses the skin to greater activity, so that the morbid matter is brought to the surface and absorbed.

For internal action the best is a very simple fare with little or no spice or salt. Three times a day two spoonfuls of milk; from noon till evening every hour a spoonful of water to open the bowels.

After a fortnight the patient had a good appetite, good sleep and a healthy complexion.

The second part of the treatment consisted of the following applications:

1) Every day an upper-shower and a knee-shower;

2) every second day a half-bath of half a minute's duration.

3) every week three sitz-baths of one minute's duration.

All these applications were strengthening and warming and brought all parts of the body into activity. After six weeks the patient was cured.

3.

The mother of a family, thirty-six years of age, relates: "I have a very bad stomach. Whatever I eat disagres with me; my bowels are always relaxed. My appetite is pretty good, but I do not derive any benefit from it. I often feel pains in all parts of the body; all I can do is just to perform my household work, and no more."

Here the cold had evidently got the mastery in a repeated struggle with the heat, weakness followed, and the digestion being bad, the gastric juice was also ill-conditioned. That the kitchen and its produce were of no good to the patient, was testified by her faded complexion and an expression of weariness of life. — In the case of this woman it became necessary to do what is done when we sit in a very cold room, viz., first of all to make a good fire. Hence

1) during eight consecutive days every second, and then every third day, the patient had to apply for an hour and a half a short packing dipped into a hot oat-straw decoction, by which the natural warmth was raised and the abdomen strengthened.

2) Every second day a four-folded cloth dipped into water and vinegar to be tied on the abdomen for an hour and a half. This application had a warming and invigorating effect.

Internally:

1) Every day at various hours to swallow a pepper corn whole, which imparts warmth to the stomach, a little fire, as it were, and has a marked effect on the process of digestion.

2) Twice a day strengthening soup and nutritious food.

After a fortnight the diarrhoea ceased, the food was well digested and the woman's ruddy complexion was the clearest proof of her recovery.

Now came

1) on one day an upper-shower and a thigh-gush;
2) on the other day a half-bath;
3) nutritious food and use of juniper berries,

and the patient recovered thanks to God and the family-remedies.

A poor day-labourer, forty-two years of age, complains: "For the last ten years I have suffered from a stomach complaint. It is true, I live on plain fare, have much work and a hard life; but the worst is my stomach complaint. It has now become unbearable. I never can go to stool unless I take the strongest medicines. I suffer the most frightful pains, my abdomen is always much distended. When the winds go upwards, I feel relieved for a time. I may eat what I will, it never agrees with me. I have taken much medicine and have been treated by various doctors, but they did me no permanent good."

There can be no doubt that, in this case, morbid matter has accumulated from some cause or other, probably through a slight interior inflammation which was allowed to go on unchecked.

Therefore something must be done to counteract the excessive heat, to remove the weakness and inactivity of the organs, and to reestablish the right balance between cold and warmth. Hence,

1) twice in the week covering with wet sheets and lying on wet sheets; these applications take away the superfluous heat and restore the normal temperature.

2) Every day an upper-shower and a knee-shower, which act in the same manner on the upper- and lower-body, at the same time bringing new life and strength.

After a fortnight the man's condition was considerably improved.

Internally:

1) Twice a day strengthening soup;

2) to regulate the action of the bowels, every hour a spoonful of water;

3) to improve the digestion three times a day, three juniper berries.

Further applications were:

1) Three times a week a sitz-bath;

2) one day an upper-shower and a knee-shower, on the other day a half-bath.

In four weeks the treatment came to an end, and the patient was enabled to resume his work; but he had for some time to take every week from two to three half-baths and to continue the use of juniper berries.

5.

A widow, fifty-four years of age, has for several years been suffering from gastric troubles. She looks broken-down, pale, emaciated, and feeble; she has hardly any appetite, a constant pressure on the stomach. Her natural temperature is very low. The woman is entirely dressed in woollen clothes, and nevertheless shivers with cold. Here we have 1) great effemination brought about by too warm clothing; 2) great inactivity due to the absence of the proper natural temperature; hence the machine is not in good working order, which is proved by the skin being so dry that it looks loose and not adhering to the body. The very first thing that is to be done is to bring back warmth, life and activity by means of the following applications:

1) To put on a shirt dipped in hot salt-water, twice a week for an hour and a half. This produces warmth, opens the pores and promotes the action of the skin;

2) twice a week a whole-packing, also dipped in hot salt-water, and extending from the arms to the feet, to be applied for an hour and a half. This packing has the same effect on the abdomen as the shirt has on the upper-body;

3) every day, out of bed, an ablution with water and vinegar, and then to bed again.

Internally:

1) Good, plain food, especially strengthening soup, morning and evening;

2) every day six to eight juniper berries and in the morning and evening four spoonfuls of tea from sage,

wormwood and St. John's-wort. These remedies improve the stomach. — Thus for twelve days.

By this time the whole condition of the woman had become better in every respect.

Further applications were:

1) Every day an upper-shower and a thigh-gush;

2) every second day a sitz-bath of one minute's duration;

3) in the week two half-baths.

The sitting-bath has a strengthening and warming effect upon the abdomen, the half-bath upon the whole body.

4) Juniper berries and the tea as before.

After five weeks the skin was again adhering properly, and the whole organism had an even temperature. The woman looked fresh and sound, her whole nature seemed to be changed. To consolidate her health still further, she took in the week two or three, later on one or two half-baths which made her feel exceedingly comfortable.

6.

The mother of a family complains: "I suffer, the doctors tell me, from ulceration of the stomach, which seems credible enough, as I have also several large eruptions in the face. From time to time larger spots appear on other parts of the body accompanied by so smarting and burning pains that I could scratch off the skin. Although my face is flushed, I am very much emaciated."

Here we have impurity of the blood and of all other fluids.

Our first object must therefore be to purify the whole system and to increase the action of the skin. This can be done by the following applications:

1) Every night a whole-ablution with water and vinegar;

2) every day, a four-fold cloth dipped in a decoction of hay-flowers, to be tied round the abdomen for an hour and a half. This will lead out the morbid matter and improve the whole abdomen.

Internally: 1) Every day a cup of tea from shave-grass, ten or twelve crushed juniper berries, boiled for ten minutes, to be taken in three portions;

2) for breakfast strengthening soup and between breakfast and dinner every hour a spoonful of milk; between dinner time and supper every hour a spoonful of water to regulate the evacuation of the bowels which hitherto had no longer acted without drastic medicines.

The application of these remedies for a fortnight had in every respect the best result.

Further directions were:

1) Every day an upper-shower and a thigh-gush;

2) every third day a half-bath.

After five weeks the woman declared herself satisfied with her state of health, she only wanted more strength which she obtained after having taken twice a week an ablution at night and daily three half-baths — during three weeks. After that time two or three half-baths in the week were sufficient.

The eruptions in the face and on the body have disappeared, the skin is clean, the stool regular and the urine, which always was highly coloured, is like that of healthy people.

7.

A farmer's servant states: "Four weeks ago I ate something that lay very heavily on the stomach; from that time I lost my appetite, I had a dislike to all food, every now and then flatulence and distention of the stomach, frequent head-aches and fever. I think the stomach is altogether out of order." There can be no doubt of this, and therefore the patient has

1) every day to apply a hot compress of swilled hay-flowers on the stomach and abdomen for four days;

2) every day to drink tea from centaury leaves, sage and juniper berries. After four days the disorder disappeared, and the man was able to attend to his work.

8.

"Being very hot, I drank too much cold water and soon after felt a great pain in my stomach; I can no

longer eat anything, I loathe every food, and I am often feverish."

Applications:

1) For four consecutive days a short packing which removes the cold caused by the water, and brings the organism into greater activity.

2) every day a cup of tea from wormwood and centaury, in three portions. In four days the man was cured. To give additional tone to the stomach juniper berries were found to be the best remedy.

9.

"The other day being very hungry, I ate some pork and bacon too hastily and now, although it is the sixth day, the meat constantly rises up, as if it were still in the stomach. If I could but vomit!" That is not necessary; it will suffice

1) to take a whole-ablution every night for four or five days, and

2) to drink every morning and evening two cups of tea from nettle-roots which lead out the morbid matter and soothe nature.

10.

It often happens in life that, through great fright or fear, strong attacks of diarrhoea are caused with other disorders in the organism. As this revolution begins in the stomach and bowels and wanders through the whole system, nature sustains a considerable loss, and the organs themselves become weakened. And when a person thus afflicted takes his ordinary food, he is almost immediately plagued with the most obstinate constipation. Another mischief is this: the diarrhoea carrying away a great portion of the gastric juice, the digestion becomes impaired and most troublesome gases are formed in the abdomen. Finally the bowels, exhausted by the great exertions, fall into a state of complete atony. That is the great revolution, but there are many smaller ones caused by cold food, drinks and the inhalation of cold air. Who could enumerate all the hurtful things that cause diarrhoea

and injure nature by disturbing its natural course! For instance, a gentleman relates: "Twenty-five years ago, after a great mental distress, I was seized with a violent attack of diarrhoea, followed by great costiveness. Since that time the bowels don't move, unless I take a purgative every night. For the last twenty years I have felt, when walking, a stabbing pain and other troubles in the chest."

What mischief did grief work in this case? The gastric juice was too rapidly removed and stagnations ensued for want of a proper digestion. These obstructions had more or less injurious consequences in various directions.

Add to this the many purgatives which, as a rule, have a too drastic effect, weaken the organs and deprive them more and more of the power of properly discharging their functions. The consequence, in this case, necessarily was that the body became greatly reduced in general strength and injured in single parts. To remedy the evil, the following applications were made:

1) Every night a whole-ablution, which produced warmth and increased activity.

2) In the week two or three half-baths. These had an invigorating effect on the whole system and raised the natural temperature.

3) Every hour a spoonful of water and good food increased the gastric juice and improved the digestion so as to nourish the whole body.

4) Daily six to eight juniper berries quickly set the stomach right again and, after five weeks, a general cure was effected. For a complete restoration of strength it was sufficient to take twice a week a half-hath or once a week an upper-shower and a knee-shower and once or twice a half-bath.

11.

Two children went into the wood to gather strawberries. One of them must have eaten something poisonous, for it was seized with vomiting and diarrhoea, violent fever and shivering fits followed by sensations of great heat. The child lost all appetite and strength and had a very sickly appearance.

What can be done here?

1) Three times a week a double-folded cloth dipped in equal quantities of water and vinegar to be tied on the abdomen for an hour and a half. These compresses had a bracing, dissolving and evacuating effect.

2) To wash the body twice with water and vinegar. This had a reviving effect, roused all organs to greater activity and promoted perspiration.

2) Every day three times two spoonfuls of wormwood tea improved the digestion, and especially secreted poisonous matters.

4) If possible every hour a spoonful of milk for a nourishing food and the elimination of the poison.

In a few days the child was well again.

12.

A servant-girl who had been drenched during a rain-shower and caught a cold in consequence, was seized with diarrhoea and fever, so that the food she ate went off again undigested. She was unable to stay out of bed, perspired from excessive heat or shivered with cold, and had violent head-aches. What is to be done here? Cold prevails in the stomach, and this organ is in the position of a house-keeper who finds that water has been poured into her fire whilst the dinner was cooking; of course, that puts an end to the cooking-business. The same interruption takes place in the stomach when it is suddenly deprived of its natural heat, and diarrhoea is the natural consequence of it. The best remedies in this case are:

1) A warm short packing dipped in hay flower water, to be applied for an hour. This will raise the low natural temperature, and partly dislodge the cold.

2) Three times a day a cup of very hot milk in which fennel has been boiled. The milk affords good food, and the fennel warms and imparts strength.

3) To equalize the natural temperature and increase general activity, once a day a whole-ablution.

And thus the patient soon became well.

13.

A lad of sixteen was suddenly informed that his mother had died. He broke down at once and was seized with violent pains in the bowels and diarrhoea. The latter complaint continued for some time without being particularly attended to. By degrees the boy fell into a state of melancholy, ceased to work and considered himself lost in this world and the next. Not only was his nervous system thoroughly shaken by the fright, but the diarrhoea not being checked, his body received no proper nourishment and became greatly reduced in strength. The despondency was the consequenee of the weakness. The treatment aimed therefore at the invigoration of the whole body, and the boy had

1) twice a day, each time for six minutes, to walk in water up to his knees, and

2) to take every day an upper-shower.

Internally: 1) In addition to good food he had every day to swallow three pepper-corns to warm the stomach;

2) twice a day strengthening soup with nourishing food;

3) daily a cup of tea from wormwood and sage (in three portions); these herbs being boiled in equal quantities of wine and water, produced interior warmth and good digestion, and thus, after three weeks, the disconsolate youth was restored to health.

14.

The father of a family, twenty-nine years old, has suffered three years from diarrhoea, three or four times every day. He does not attribute it to any particular cause; all he knows is, that the evil increases when he takes liquid food, other food does not affect his condition in any way. The worn-out expression of his countenance points to weakness and lassitude. His frame of mind is more sad than cheerful, his strength is greatly reduced, the appetite not bad, but the taste is wanting.

In this case great weakness predominates as after a long illness when morbid matters accumulate in the body

and cause debility; hence three different applications are necessary:

1) Every week three sitz-baths to strengthen the abdomen;

2) every week two half-baths of half a minute's duration, to invigorate the whole body;

3) every second day a doubled cloth dipped in equal quantities of water and vinegar to be laid on the abdomen for an hour and a half.

Internally: 1) Nourishing household fare; 2) every day three small cups of tea from milfoil, St. John's-wort and wormwood to improve the gastric juice and digestion.

After three weeks the patient was cured, his appearance fresh, his digestion good, his appetite excellent. For a time he went on taking one or two sitz-baths and two half-baths in the week.

15.

A man, thirty-six years old, relates: "During the last four years I have been troubled with diarrhoea. No matter what I eat, it always comes on with great pains. When it leaves me for three or four days, it returns with increased violence and flatulence, and if the gases do not go off, the pain is all the greater. The kind of food I take makes no difference in my condition. I have applied many remedies from doctors and other people. They gave me some relief, but no lasting help."

The following applications were ordered: 1) Every day an upper-shower and a knee-shower; 2) every third day a half-bath; every fourth day a doubled cloth dipped in equal quantities of warm water and vinegar, to be tied on the abdomen for an hour and a half. Thus for a fortnight. Internally: Every day for a fortnight six to eight juniper-berries. The diarrhoea ceased completely; the appetite improved, the pains disappeared and the patient felt well again. Further applications: Twice in the week a half-bath and the use of the juniper berries, beginning with four, and adding one every day, up to fifteen and then decreasing the number in the same way.

Effects. The upper-shower, the knee-shower and the half-bath raised the temperature and strength of the whole body; the vinegar acted in a similar manner on the abdomen; the juniper berries had a purifying and invigorating effect on the stomach and bowels. The subsequent applications for a long time assisted nature in warding off fresh attacks.

16.

A man relates: "During the last three years I had to go to the closet four or six times every day, often even eight or ten times a day. Eat whatever I may, it is always the same, and I always take my meals with fear and trembling in apprehension of the pains that are sure to follow. I am always shivering, and the greater the cold, the more frequent is the diarrhoea. I have consulted physicians far and near, but got no relief from any of them. If my complaint goes on a little longer, I shall soon die. I feel so exhausted. What is to be done?"

1) During a week to apply a hot poultice of swilled hay-flowers on the abdomen for one hour and a half every day; 2) daily an upper-shower and a knee-shower. 3) Twice a day to drink a small cup of very hot milk in which some fennel has been boiled for ten minutes. In addition four spoonfuls of wormwood tea to be taken twice a day. To be continued for a fortnight. Then on alternate days an upper-shower and a hip-bath. The use of the milk to be continued, but instead of the tea every day six or eight juniper berries. Thus for another fortnight. After that time the patient's condition was so much altered that he could eat anything, had an evacuation of the bowels every day, and declared that he was now quite well. Further applications were: Twice in the week an upper-shower and a knee-shower and once a week a half-bath of half a minute's duration.

Here the cold had full sway, so that the natural temperature had no chance of rising. Great poverty of blood existed, it could not be otherwise. The hay-flowers produced an artificial warmth which spread over the whole body. The foul matters were absorbed. The upper-shower

and the knee-shower acted on the body generally. The milk afforded good nourishment, the fennel imparted tone and warmth to the stomach, and in this way the full temperature of the body was restored. In the second part of the treatment the showers prolonged the effect obtained by the previous applications, and the juniper berries improved the interior. The half-bath acted like the showers, especially on the abdomen. Thus the whole organism was freed from all unsound matters, warmed and invigorated, and health finally restored.

17.

A female, twenty-six years of age, complains as follows: "I have a grievous stomach-complaint; no day passes without heart-burn, pain and a sense of heaviness in the stomach. When the flatulence is very great, the pain increases until I get thoroughly sick and vomit water, slimy matter and food. I havs suffered in this way for three years and used all kinds of remedies, but with little or no benefit. My strength is well nigh gone, appetite there is none."

This patient had to make use of the following applications:

1) For the first eight days a four fold cloth dipped in equal quantities of water and vinegar to be tied every day hot on the abdomen;

2) every second night a sitz-bath of one minute's duration;

3) every day an upper-shower and a knee-shower;

4) every alternate hour a spoonful of water and a spoonful of milk.

This to be continued for three weeks. Then 1) every day an upper-shower and a knee-shower; 2) every third day a half-bath, twice a week a sitz-bath, and twice a day three spoonfuls of tea from wormwood and fennel. Thus again for three weeks. After six weeks it was sufficient to take an upper-shower and a half-bath once a week.

In this case the gases prevailed and the temperature was too low. The poultices imparted warmth and strength;

so did the showers. Milk and water improved the digestion and the action of the bowels, and supplied in addition a sufficient quantity of nourishing food. The patient was thus restored to health within six weeks.

18.

A gentleman, forty-eight years old, makes the following statement: "I have a weak stomach particularly with regard to fluids of which I can bear but little. The gases which accumulate in the stomach exercise a constant pressure on the chest, and especially on the heart. Generally, I have great difficulty in breathing and a very slow digestion, in consequence of which I am often in a despondent state of mind. If I go to a doctor, he is sure to give me some strong purgative salt, after the use of which the old complaint returns. I have used many remedies but with little benefit. What shall I do?"

Application: 1) Twice in the week to tie hay-flowers steeped in water hot on the abdomen and the region of the stomach, for one hour. 2) Every second night to take a cold sitz-bath for one minute. 3) Three times in the week to wash the whole body with cold water, into which a little salt has been put. 4) Every day to drink a cup of tea from wormwood, sage and mint, in three portions.

How do these applications act? The hay-flowers warm the body and expel the gases, draw out unsound matter and strengthen the abdomen. The ablutions produce an equal temperature, improve the circulation and invigorate the whole body. The tea assists digestion, dissolves and evacuates the morbid matter. For further invigoration it would be good to take every week two sitz-baths, one or two ablutions and to drink the tea in three portions.

19.

The mother of a family complained of being afflicted with a stomach disease. "I always have", she said, "a bitter taste in my mouth, more or less perceptible, and throw up a great deal of sour and bitter fluid, and fre-

quently also the food I eat. At times I get such headache as to make me quite giddy. My feet are invariably cold, I am often five or six hours in bed before they become warm. The stool is always hard and irregular. Can I get help?"

Application: 1) Every third day a short packing dipped into hot hay-flower water. 2) Every day an upper-shower and a knee-shower. 3) Every day a cup of tea from wormwood and shave-grass in three doses. The tea must boil for six minutes.

The effect of these applications is this: The warm packings bring warmth to the body for dissolving und secreting foul substances. The upper-shower and the knee-shower impart warmth and strength to the whole organism. The tea purifies the interior and improves digestion. The prescribed applications are to continue for a fortnight; after which the juniper berry cure is to be used and two or three hip-baths are to be taken every week. The juniper berries improve the stomach. The half-baths invigorate the system and keep up the natural temperature.

20.

A lad of sixteen calls on me for help; he looks very poorly and is greatly reduced in strength. He has consulted several doctors without finding relief. His means are limited to what he earns by work. The food he eats does not agree with him. He feels a constant pressure on the pit of the stomach. After a fit of violent vomiting he feels better. He seldom feels warm, he is nearly always shivering with cold. He asks me what he ought to do to be able to earn his bread again.

1) Every morning and evening to rub the abdomen vigorously with vinegar and a little water. 2) Every day to take half a spoonful of good salad oil. 3) Twice a day five or six spoonfuls of wormwood and sage tea. 4) During the night from bed a whole-ablution with water and vinegar, and then to return to bed again. Thus for a fortnight, after which to use the same remedies, yet only half as often. After four weeks the young fellow

presented himself again; his appearance was fresh and healthy, his appetite good and the natural temperature of his body satisfactory. He was now able to earn his bread again.

The embrocations with vinegar and water produced warmth and activity in the lower regions as the ablutions did over the whole body. The oil, when it does not disagree with the patient, allays the pain in the stomach. The wormwood and sage tea improve the natural juices and the digestion.

21.

A female states: "I am thirty-two years of age. For some years past I have almost continually suffered from a stomach complaint, nausea and vomiting. The last five weeks I have spent in bed in consequence of a catarrh of the lungs and stomach. I feel so exhausted that I had to give up all work several months ago."

Applications: 1) Every second day to tie on the abdomen a fourfold cloth dipped into water and vinegar at first warm, later on cold. 2) Every second night a whole-ablution from bed, and back again. 3) For breakfast strengthening soup. Between breakfast and dinner every hour a spoonful of milk. From noon till night every hour a spoonful of water. 4) Every second night a sitz-bath.

Internally. The juniper berry-cure.

Effects: Here poverty of blood exists with great weakness and bad digestion. The vinegar packing has a bracing effect on the abdomen and improves the stomach.

The ablutions vivify, strengthen and promote perspiration. The strengthening soup supplies good nourishment, so do the small portions of milk. The spoonful of water has a good effect on the bowels.

22.

"For more than two years", so another woman states, "I have been constantly afflicted with a stomach complaint. There is a strong pressure and a burning sensation in the stomach. The whole abdomen is often very

cold, and I cannot get my feet warm. They often remain cold in bed for four or five hours. I have never any appetite, nor can I eat strong food. All I take is a little coffee, which suits me best. I am often out of sorts and desponding."

Applications: Four times a week to apply a hot poultice of swilled hay-flowers on the abdomen for an hour and a half. 2) Once every day a knee-gush. 3) Every second day an upper-shower. Thus for a fortnight. Then 1) daily a thigh-gush and an upper-shower. 2) Every morning and evening to wash the abdomen with water and vinegar. 3) Twice a week a short packing dipped in warm hay-flower water for an hour. Thus for another fortnight. For food 1) every morning and evening strengthening soup prepared with milk or broth; 2) plain household fare for dinner. Internally the remedies were: Every day, divided in three doses, a cup of tea from wormwood, fennel and juniper berries, all boiled together for ten minutes. After four weeks the feeling of heaviness had disappeared, the appetite had returned, and the patient's whole appearance was as if transformed.

The effects of the applications were: Owing to the poorness of blood, the whole body, especially the abdomen, was rather cold; consequently there was no proper digestion. Cooking is impossible where there is no fire. The warm hay-flowers imparted warmth and strength to the abdomen. The packing had a still stronger effect. The knee-gush led the blood downwards and raised the natural temperature. The upper-shower braced and invigorated all the organs of the body. The thigh-gush effected below what the upper-shower produced above, viz., warmth and invigoration. The washing with water and vinegar imparted strength and warmth, and acted on the bowels; the hay-flowers exercised their action on the abdomen, the short packing on the whole body. The tea was good for digestion and general invigoration.

23.

A man describes his condition as follows: "I am ill, I have already had three doctors. The first said that

I had a liver complaint; the second declared it to be heart-disease, and the third was of opinion that the seat of the evil could not be exactly determined yet. My appetite is good, but after each meal I suffer from pains in the stomach. There is often a great commotion in the abdomen and, when it has continued for some time, palpitation of the heart sets in. My hands and feet are always cold; and from week to week I lose flesh and strength. I am a carpenter by trade, but for the last two years I have been unable to attend to my business. If I work for half an hour, I feel completely exhausted."

Applications: 1) Every morning a knee-shower of one minute's duration; 2) every afternoon an upper-shower; 3) three times a week a hay-flower poultice to be tied hot on the abdomen an hour and a half; 4) every day to drink a cup of tea from twelve crushed juniper berries and a little shave-grass boiled ten minutes. Thus for a fortnight. Then 1) every second day a half-bath; 2) once every day to walk in water; 3) every morning and evening vigorously to wash the abdomen with a mixture of equal quantities of water and vinegar. Every third day to drink a cup of the tea just named. After four weeks the carpenter was cured. What had been the matter with him? The stomach did not refuse food, but could not digest it and the consequence was excessive flatulence. The noxious gases interfered with the organs in the upper-body, and caused palpitation of the heart, and as the formation of blood had been reduced to a minimum and cold become predominant, the general strength could not be kept up. The upper-shower and knee-shower led the blood into the outside parts, quickened and strengthened the whole organism. The tea freed the abdomen from gases and morbid matter. The hip-baths invigorated the whole body. The hay-flower poultices absorbed foul matters and prevented the accumulation of gases. In that way order was restored in the whole economy. But as recovery is always slow, the man had for some time to take one or two half-baths, and to go on with the juniper berries for the improvement of the stomach.

24.

A peasant gave me the following account of the state of his health: "For the last five years I have had a stomach complaint with constant pressure and burning sensations. I can eat anything, but food does me no good, it is worse now than it was formerly. All my strength is gone, I am frequently sick and get no rest until the stomach is entirely empty. I must not drink beer as it invariably causes sour risings. My feet are nearly always cold, and the pain in the stomach robs me of all sleep. I have been treated by several doctors and now and then got a little relief, but only for a short time. The evil remained."

Applications: 1) Three times a week for an hour and a half a short, warm packing dipped into water in which oat-straw has been boiled for half an hour. 2) Every morning walking in water for three minutes. 3) Every afternoon an upper-shower. 4) Three times a day three spoonfuls of wormwood tea.

The applications had the following effects: The packings removed the gases in the abdomen, which caused the pressure on the stomach and nausea. The kidneys were purified and all morbid matter went off through the urine. The wormwood tea improved the digestion. The chief seat of the evil lay in the bowels rather than in the stomach, for the vomiting ceased as soon as the gases were expelled. Walking in water had a hardening, effect, led the blood into the feet and engendered warmth. The upper-shower was invigorating and vivifying. In three weeks the patient was cured, but for further invigoration he went on taking a half-bath twice a week.

25.

A gentleman relates: "I have been troubled for nine or ten years with a more or less grievous stomach complaint, I dare not eat sour things, nor in general as much as my appetite demands. For a long time, I have also had, every now and then in the morning, a very bad cough with expectoration of phlegm streaked with blood

My nervous system is shattered, the least trifle puts me in a state of extreme agitation. I sleep only by snatches. My health has declined a great deal in the last ten years. I am always low-spirited. What can I do to get out of this state?"

Answer: The best applications will be these:

1) Every day an upper-shower and a knee-shower. 2) On one day to tie on the abdomen a doubled cloth dipped into a mixture of equal quantities of water and vinegar. 3) On the following day a sitz-bath at night. Thus for ten days. Then: 1) every week three half-baths of half a minute's or at the utmost one minute's duration. 2) In the week an upper-shower and a knee-shower. 3) To eat juniper berries, beginning with four, adding one every day until the number of fifteen is reached, then going down again at the same rate.

In four weeks the patient was perfectly cured and advised to go on for a time with the berry cure and one or two half-baths in the week.

How did the applications act?

The upper-shower and knee-shower had an invigorating effect on the upper and the lower parts of the body; the sitz-bath had a similar effect on the abdomen and removed from it all excessive heat. The packing did good to the stomach. The juniper berries had a favourable effect on all interior organs. The half-baths invigorated the whole organism most effectually. The subsequent applications were intended to keep up the patient's strength and to guard against a possible relapse.

Marasmus.

A man calls on me. He is sixty-two years of age, rather well-made, but his whole appearance indicates a natural decay. The man looks much older than he is; his complexion is yellowish and withered; he is urged to make water too frequently and therefore always very little; his natural temperature is low. At first sight, it is clear that this is a case of marasmus. What can be done for the man?

1) Every day a whole ablution with water and a fourth part of vinegar.

2) Every day a cold sitz-bath, for one minute.

3) Every third day covering with, and lying on wet-sheets, using for both applications very cold water, for three quarters of an hour each. Thus for a fortnight.

Then:

1) Every week three hip-baths of half a minute's duration.

2) Every week two back-showers and a sitz-bath.

In four weeks the whole organism was, as it were, renovated, the complexion fresh and healthy. The urinary difficulties were removed, the appetite was good and nothing more was required except two half-baths in the week.

During the whole time of the treatment, the patient drank every day a cup of tea from sage, wormwood and shave-grass in three doses, the wormwood to improve the stomach, the shave-grass for cleansing the interior from morbid matter.

Nervous Affection.

A young professor complains of hemorrhoids, nervous irritation in the head, much sweating of the feet. His lips and ears are highly coloured.

In this case the upper part of the body has been over-excited by much mental straining whilst the lower-body was enervated by a sedentary mode of life. Therefore the former must be soothed, the latter stimulated and revived. Hence: 1) Twice a day an upper-shower (for soothing the upper-body), and a thigh-gush (for reviving the lower-body), for three consecutive days.

The balance between the upper and lower part of the body being thus restored, the invigoration of the whole body must be aimed at by

2) an upper-shower, a back-shower and thigh-gush.

After eight or ten days this action on the whole body is increased by

3) a hip-bath and a back-shower, every day for a week.

After that, the single parts are again operated upon for the further invigoration a) of the upper-body by an upper-shower, b) of the lower-body by a knee-shower and walking in water, c) of the abdomen by a sitz-bath; hence

4) upper-shower, knee-shower, walking in water;

5) sitz-bath.

Kidney-Affection.

A man from town relates: "I often detect blood in my urine and making water is always accompanied with some, although not great pain. In the region of the kidneys I feel a continual pain, which sometimes is aggravated and becomes very great. From time to time my abdomen is full of spasms; the stool is mostly hard."

The kidneys are surely affected, probably obstructed with much mucus, and small ulcers may exist in the urinary canals, as the doctor said.

The following applications did away with the complaint within three weeks:

1) Three times a week a short-packing dipped in hot hay-flower water, for an hour and a half;

2) every week two warm sitz-baths, of twelve minute's duration, and a cold bath, for one minute, but not both on the same days;

3) daily a whole ablution.

Internally: Tea from milfoil, St. John's-wort and shave-grass. After a fortnight the treatment terminated and, later on, two half-baths were taken in the week to brace the whole constitution. The hay-flowers had a dissolving and secreting action; so had the warm sitz-baths. The cold bath prevented any weakening effect that might have resulted from the warm baths. Milfoil, shave-grass and St. Johns'-wort scoured and strengthened the system, and the half-bath fittingly closed the treatment.

Rheumatism and Kindred Affections.

What is more prevalent now-a-days than Rheumatism? Fourty or fifty years ago, rheumatic conditions

were of rare occurrence; now we find them in large numbers among all classes. Even country-people who, by their hard work and perspiration, used to be protected from this complaint, are now troubled with it and frequently incapacitated by it to carry on their labours. The chief cause of it is no doubt the effemination to which so many have fallen victims. The only effectful remedy for this growing evil is a rational hardening and clothing of the body to prevent its becoming — as it were — a hot-house plant.

I had once a flower in my room. One day, the window having accidentally been left open, it remained exposed to the cold air during the night. Next morning I remarked that some of its leaves that stood nearest to the window, had faded, somewhat brownish looking spots. The plant had indeed suffered so much that it became diseased, and I could not help thinking that it had caught a kind of rheumatism at the window which had penetrated the leaves so as to destroy their vitality. Just the same thing happens to the human body. When in any part of the body the cold air penetrates the pores, as water does a piece of cloth, the pores becoming contracted and closed, perspiration is suddenly checked and an inflammation sets in, the effects of which are more or less disturbing and destructive. This inflammation engenders morbid matter which gradually spreads further and deeper until it reaches the bones and joints and produces articular rheumatism.

In order to cure such a diseased condition, the mischief caused in the fibrous structures must first be removed, and if it has entered the inner parts from the surface, the elimination must be effected from without, that is to say, the uric acid in the joints must be washed away like drops of ink that fell on white linen.

Rheumatism may so thoroughly invade the body and work in it such destruction as to render the mischief incurable. That in such a case people should resort to poisonous embrocation passes my comprehension. If the air alone has an injurious effect on the pores, how much more harm is done to them by poisons!

1.

A young fellow, twenty-four years of age, comes to me complaining that he can no longer earn his bread, because he has articular rheumatism now in one of his legs, now in some other part of the body; that he is often obliged to lie in bed for weeks; that he has employed all kinds of remedies, liniments, simple and compound poisons — all to no purpose.

The best applications for such an ailment are the following:

In the week 1) twice the Spanish mantle;
2) twice every night a whole ablution and
3) twice a hip-bath.

After three weeks of this treatment the rheumatism had disappeared and to effect a complete cure and for further hardening the patient had only to take a half-bath twice a week.

The effects of the applications were these: The Spanish mantle dissolved and led out all morbid matter, i. e. thoroughly cleansed the system. The ablutions and hip-baths invigorated the constitution, rendering it more capable of endurance and bracing all enfeebled parts. The Spanish mantle was used in this case because the patient had a very strong muscular frame.

2.

A locksmith has for many years suffered from articular rheumatism. He had used many remedies without finding any help. He had often to keep to his bed for several weeks in succession, suffering unspeakable pains which he tried to allay by means of narcotics. His appearance was almost deadly pale, his countenance hollow — the very picture of a poor sufferer!

The first applications were an upper-shower and a thigh-gush, after which both his legs, especially about the knees, became so swollen as to cause most excruciating pains. The lower-packing dipped in a hay-flower decoction was applied for two hours. On the same day the patient got a thigh-gush. After repeated upper-

showers, the arms and shoulders had likewise become swollen and were acted upon by warm hay-flower packings. This treatment, i. e. every day a packing, an upper-shower and a thigh-gush, was continued during four days. Then the swellings ceased, the pains disappeared, and the patient felt as if he had never had any. Later on he got every day during a fortnight an upper-shower and a thigh-gush and in the second part of the day a half-bath. He now felt well and strong, and only wondered how these simple and cheap remedies could have produced such an effect.

The hay-flowers dissolved and secreted the morbid matter. The showers and half-baths invigorated the system, regulated the circulation of the blood and produced an even temperature, and thus the whole machine got into working order again. The good appetite and sleep were the best test of returned health. Cured as he was, the man only wanted for a short time to go on with two or three half-baths every week.

3.

A farmer, fifty years old, has dreadful pains in the knee-joints, hips and ankles; he is completely disabled for work and spends most of his time in bed. He has suffered from this complaint for more than two years, and in spite of all the remedies he has used, his condition is constantly getting worse. The pains rob him of appetite and sleep.

In this case the rheumatism has formed hard swellings which must be dissolved and secreted before health and strength can return.

1) During eight days, every day a lower-packing (beginning under the arms and reaching down over the feet), dipped in a hay-flower decoction;

2) twice every day a whole ablution with water and vinegar without drying himself;

3) internally three times a day, three spoonfuls of wormwood tea. Whilst the packing dissolved all morbid matter, the ablutions imparted to the system increased warmth and strength and an even perspiration.

After a fortnight the man was enabled to resume his work.

4.

A housewife had suffered, for several months, from rheumatism in the shoulders, arms and frequently also in the chest; she had used friction and embrocation, but never derived any benefit from it. In bad weather she had often to lay in bed for several days. The woollen shifts she had been recommended to wear increased the pain considerably.

How can this complaint be cured, the rheumatic substances ejected and the whole system restored?

1) Three times a week, to put on a shirt dipped in hay-flower water, to dissolve and secrete all morbid matter. But as this application alone might still more enervate the suffering parts and the body generally, it is necessary

2) to take every day an upper-shower and a knee-shower.

After twelve days the evil was removed. To invigorate the body and render it more capable of endurance, the patient had to take for a time in the first week three half-baths, then two, and finally one.

5.

A teacher, hitherto in good health, has been obliged to retire for six months, because rheumatism prevented him from attending to his professional duties. He occupied a somewhat damp room, the walls of which had in some places become almost black from the moisture. Wishing to dry the room as much as possible by letting in plenty of air, he was seized with a most painful attack of rheumatism, for nothing is so apt to engender that malady more rapidly and lastingly than a damp house. To effect a cure, above all three things are necessary: 1) living in dry apartments, 2) a general action on the whole system, 3) improvement of the blood. Consequently the following applications were made:

1) Twice or three times a week the Spanish mantle, which dissolves and leads out all injurious matter;

2) hip-baths, which harden and brace the system;

3) internally nutritious food and every day a cup of tea from wormwood, sage and juniper berries, in three portions.

After three weeks the complaint was cured and the patient had only to take, for further invigoration, two or three hip-baths in the week, and juniper berries instead of the compound tea.

6.

A woman had a swollen thigh; the pain she suffered during eighteen months drove her nearly to despair. She had tried many remedies and gone to several watering-places, but without result; at last her condition became so bad that she had to walk on crutches. Her leg was declared to be not only rheumatic, but also gouty. She already felt the same pain in the other leg, with which, as she said, the sick leg had begun.

It is possible to heal this leg by dissolving and expelling the morbid matter that has gathered in it.

1) In the week, for an hour and a half, two hay-flower packings, which act as dissolvents not only on the leg, but also on the whole abdomen;

2) every day a compress of swilled hay-flowers to be applied on the bare leg for four hours; but after two hours the flowers must be renewed or dipped again in hay-flower water.

After the second day

3) daily an upper-shower and a thigh-gush;

4) the affected leg received a separate shower twice a day. — Thus for a fortnight. Then

5) on one day a hip-bath, on the other a back-shower. In the fourth week the treatment came to a successful end. The packings dissolved, the showers hardened and invigorated the constitution, and thus hay-flowers and water saved this unhappy woman.

7.

A woman of about forty years of age, complains of great pains in the neck which often extend over one

half of the head and shoulders. Her neck is frequently so stiff that she cannot move her head; she thinks it is something like tetanus. The remedies she applied had no result.

Here the stiffness and swelling must be treated in exactly the same manner as a tumour of articular rheumatism. Hence

1) every day for two, four, or even six hours, compresses of hay-flowers, but every second hour the flowers must be dipped again in warm hay-flower water or replaced by fresh ones;

2) every day one or two upper-showers of cold water. At the same time it is necessary

3) to take every day either a whole ablution or a hip-bath of one minute's duration.

After a fortnight the malady was cured. The hay-flowers removed the stiffness and secreted the morbid matter. The ablutions or hip-baths regulated the blood circulation and produced an even temperature.

8.

A young fellow, nineteen years old, had his head quite turned on one side, his neck being greatly swollen and very stiff. He could not move it in any direction. The rheumatic swelling was rather large, and as it extended inwardly, the young man had the greatest difficulty in swallowing even soft food. Even speaking hurt him.

This swelling having spread on the inside and outside, the lad had better take

1) a head-vapour of hay-flowers, the vapour being carefully inhaled, but not too hot, for eighteen to twenty minutes, after which one or two cans of cold water are to be poured over the whole neck;

2) every day, four or six hours, a hay-flower poultice to be applied round the neck, and renewed every second hour, but not over-hot;

3) besides every day an upper-shower.

9.

A housewife, forty-two years old, relates: "For the last two years I have been so tormented by catarrhs and

rheumatism that I do not remember having felt comfortable a single day in the year. When I think my catarrh is gone, I have only to come near the window to get a fresh one, and whenever I leave the sitting-room to walk about in the house, I am obliged at every turn to sit down from the violent rheumatic pains I feel in my thighs, shoulders, and in fact everywhere. The pains give me no rest either by day or by night. I am entirely wrapped up in wool according to medical direction. Formerly the rheumatism was only in my shoulders, but since I wear so much wool, it has spread over the whole body." The woman, crying and moaning, looked indeed like a tortured being.

What is to be done in this case? There is little here that can be dissolved and secreted, the poor creature being completely emaciated; our efforts must therefore tend to harden and strengthen the organism to bring about regular perspiration which at present is entirely interrupted; hence

1) before all to produce a uniform temperature and perspiration by means of ablutions from bed, and immediately after to return to bed. To be done for three days. Then

2) every morning a knee-gush, in the afternoon a mild upper-shower and at night a sitz-bath of half a minute's duration. Thus for ten or twelve days. After every third or fourth day to leave off one of her many woollen articles of clothing. After a few more days

3) a thigh-gush every morning; in the afternoon an upper-shower with three or four cans of water; the woollen shift is to be replaced by a linen one.

Further applications were a hip-bath, twice or three times a week, and when the patient was again accustomed to a normal way of dressing, three half-baths in the week. Two months passed before the patient was cured and capable of resuming her domestic duties.

10.

A gentleman of rank reports: "I must either get back my health or give up my position. I wear a sporting-shirt and sporting-drawers of the first quality, a belt,

two cat's skins round the loins and over this clothing, a warm, closely-woven woollen coat, but in spite of all these clothes, I cannot stay in the open air or go from one room into the other without being immediately seized with violent pains. Formerly I was always well and strong; my misery began with an obstinate catarrh which gradually gave rise to a general rheumatic condition."

The gentleman's appearance was not bad and gave one the impression of a still strong constitution, which effemination seemed to have impaired.

Determined to have the troublesome guest (rheumatism) ejected from his body, the good gentleman gladly submitted to upper-showers, thigh-gushes, walking in water and finally to full-baths. After five weeks he joyfully resumed his professional duties which he discharges with youthful vigour thanking and praising God for the benefit he derived from the water.

11.

A woman had suffered two years from sciatica and for more than one year from strongly swoollen feet. Her appetite was good, her complexion healthy, and her sleep, when not disturbed by sciatica, left nothing to be desired.

As this patient has tumours and is rather stout, the evacuating and hardening system is indicated in her case.

1) In the week three foot-vapours for eighteen or twenty minutes, and immediately after a mild thigh-gush, gradually increasing in strength.

2) In the week two head-vapours with upper-shower to follow.

2) After a fortnight half-baths alternating with upper-shower and thigh-gush. For another fortnight.

As further applications to restore full strength and health, every week two or three hip-baths. In six weeks this patient was cured.

12.

A boy, twelve years of age, suffered from sciatica which at times became extremely painful and caused his feet to swell. He got the complaint by catching cold in

wet weather. On the first day, the boy was wrapped up in a sheet dipped in hot hay-flower water; on the second day, he took a hip-bath of half a minute's duration. At the end of twelve days the patient was well.

13.

A man about thirty-six years of age, complains of the following malady: "My arms and legs are full of rheumatism; I can hardly walk. Sometimes I am obliged to spend whole days in bed. I mostly breathe with difficulty, often with a sense of suffocation, and now and then I have such congestions in the head that I think I am going to be struck with apoplexy. My way of living is very simple and I drink little. The nature of my business ties me to my desk." This patient suffers from obstructions in the blood in consequence of want of exercise.

Applications: 1) Every morning a thigh-gush and two hours later an upper-shower. 2) Every afternoon a back-shower, every evening walking in water. In a fortnight the patient was completely restored to heatlh.

You will ask me, dear reader: "How did these applications act?" The upper-showers stirred up and quickened the circulation so that the blood flowed regularly through all the veins. The thigh-gushes drew it downwards, whereby the obstructions were raised. What a water stream is to a mill, the back-shower was to the spine and the back generally. If the patient got well in so short a time, it was owing to his sound constitution and his complaint having no other cause than his quiet mode of life. Had the patient been in a very weak condition, milder applications would have been resorted to.

14.

Another sufferer gives the following account of his illness: "It is now six months since I suffer from articular rheumatism, and having never been very strong, I am naturally greatly reduced in strength by it. I am tormented with great pains in the legs which often rise to the upper part of the thighs, sometimes invading both sides of the body as also the shoulders. When these pains are very

violent, I feel unable to eat anything. I have consulted several doctors, taken a great deal of medicine and used all kinds of ointments for embrocation, among others also spirit of camphor and brandy, but I spent my money for nothing, the old evil remained."

This patient got his complaint through a cold, and as he was of a weak constitution, his strength gave way at an early stage.

Applications: 1) Twice a week a packing reaching from the arms to the feet, for an hour and a half, the sheet to be dipped in a hay-flower decoction; 2) four times a week an upper-shower and a knee-shower. This treatment to be continued for a fortnight. Then every day a hip-bath and every second day an upper-shower. Again for a fortnight.

Effect. The warm packings raised the low temperature and dissolved and expelled all morbid matter. The upper-showers and the knee-showers strengthened the system, increased the natural warmth and regulated the blood circulation. I also advised the juniper berry cure which had a purifying action on the kidneys, gave tone to the stomach and in conjunction with wormwood tea improved the gastric juice. By these means the patient recovered his health in four weeks. To regain complete strength, he had only to go on with one or two hip-baths in the week.

15.

Rheumatism with Gout.

"Thus the doctors called it. I suffer from great lassitude, especially in the legs which ache a great deal, the burning sensation in the feet is often so intense as to make walking well nigh impossible. My throat is so dry that I always feel thirsty. I must often go without sleep, am frequently in low spirits and unfit for any work. Formerly I perspired a great deal, now there is no perspiration at all. All these infirmities make me very melancholy. I went to several watering-places, took medicines but without any notable result."

The patient had to use the following applications:

1) Every week twice the Spanish mantle dipped in a decoction of oat-straw, for an hour and a half and to be put on hot.

2) One day an upper-shower and a knee-shower, next day a half-bath, on the third day a back-shower.

This to be continued for three weeks. At the end of that time the patient enjoyed good sleep, ate with appetite, regained his cheerful disposition and felt a new zest for life. As a medicine he had taken every day twice thirty drops of a tincture made of juniper berries, wild briar and wormwood, and during four weeks twice a day a cup of „*Wühlhuber*", i. e. a tonic laxative,* in three portions during the day.

Effects: The Spanish mantle acted as a dissolvent, the showers gave tone to the nervous system and secreted morbid substances, the drops did good service by acting upon the kidneys and improving the digestion. The tonic laxative evacuated all foul matters.

Tabes (a spinal disease).

A man of thirty-two years of age, dragging himself along on two sticks, comes to me and says: "I have been a great sufferer for the last four years; I have the greatest difficulty to walk a short distance even with the help of two crutches. Three doctors agree in the opinion that I am suffering from a spinal disease, a wasting away of the spinal marrow, and that my case is a hopeless one. I have used various remedies and been sent by my doctors to several watering-places, but wherever

* Father Kneipp, in "My Water-Cure", gives two prescriptions for this tea:

I. Two table spoonfuls of pounded fennel, two table spoonfuls of crushed juniper berries, one table spoonful of foenum graecum, one table spoonful of aloe-powder; mix them well together and keep them in a dry place.

II. Two table spoonfuls of pounded fennel, three table spoonfuls of powder from dwarf-elder-roots, one table spoonful of foenum graecum, one table spoonful of aloe-powder.

I went, I got worse and worse. I now place my only hope in water, if this does not help me, I shall surely die."

The appearance of this man was like his gait, that of a tabid person.

The patient was treated in the following manner:

1) Every day an upper-shower and twice a thigh-gush, besides a thorough washing of the back with water and vinegar; to be continued for ten days.

2) Every day two upper-showers, once walking in water, once a thigh-gush. Thus again for ten days.

3) Every day a back-shower and a hip-bath of half a minute's duration, again for ten days. — After these applications the patient was able to walk comfortably again. Attitude and gait were all right. Sleep and appetite having also returned, the patient had to take, as further applications, on one day an upper-shower and a thigh-gush, and on the other day a hip-bath. After three weeks these applications were reduced by one half. Complete health was obtained soon after.

The effects of the applications were as follows:

1) The upper-showers braced and warmed the upper body, especially the spine; the thigh-gushes operated in a similar manner upon the lower body. 2) The ablutions with water and vinegar had a warming and invigorating effect on the whole back. 3) The back-shower strengthened the spine. The hip-baths acted on the whole organism as the single applications did on single parts of the body.

And thus, within a space of six to eight weeks, the patient's health was completely restored.

Apoplexy.

1.

A gentleman, sixty-three years of age, had for a long time suffered from intermittent giddiness, and any one who understands diseases could easily see that he had soon to expect a stroke of apoplexy. One day this gentleman became rather excited in his conversation, his manners were hasty, and in the midst of his work he suddenly

began to talk incoherently with various intonations of the voice, and finally collapsed. What can be done here in a hurry?

If very hot water is at hand, let the legs at once be plunged into it up to the knees. The water may have 100 to 111° F. This hot water increases the natural temperature with extreme rapidity, draws the blood from the head downwards and thus prevents the deadly effects of a full stroke.

The patient may leave his legs in that water for twelve or fourteen minutes. Brought to bed, he will soon recover. But whenever the feet become cold again, and the blood rushes unduly to the head, the foot bath must be renewed. — The hands too may be as quickly as possible plunged into the hot water to draw the blood away from the brain. Finally a tenfolded sheet dipped into hot water and vinegar and laid on the abdomen, will in a very short time lead the blood from the head and chest into the lower body.

A real attack of apoplexy having thus been prevented, the patient is to be washed in bed twice or three times a day. By this simple application the normal condition is restored, and in order to brace the system and keep it in proper activity, the best thing that can be done is to take every week two or three cold hip-baths.

2.

A man was sawing wood, when he suddenly broke down, one arm and a leg being paralysed and his speech gone. What's to be done in a hurry?

The patient is to be put to bed without delay, his back and feet are to be rubbed vigorously until a hot poultice can be laid on his abdomen. But if no hot water can be got at the moment, soles and feet must be brushed as vigorously as possible in order that, by increased warmth, the blood should be led downwards. The back may likewise be rubbed for the same purpose. When full consciousness, or rather the natural temperature has returned, the man's condition will soon improve and a regular circulation may then be restored by means of

cold ablutions. In that way all consequences of the stroke will soon disappear.

When a person has been struck with apoplexy, he may be quickly saved from its worst consequences by the prompt application of an upper-shower and (two or three hours later) a knee-shower, the former pressing the blood back, the latter leading it downwards.

3.

John, forty-nine years of age, is struck with apoplexy; one arm, one leg and the whole side are without any feeling and warmth; his mouth is distorted, his voice hardly audible and stammering. — After having been in this condition for four weeks without deriving any benefit from the means employed, he made up his mind to try the water-cure.

1) However irksome the applications were, the patient received every day an upper-shower and a knee-shower or thigh-gush.

2) Every day one or two whole ablutions with water and vinegar. After a few days the patient noticed a return of feeling in the paralysed leg and side, and soon a violent pain appeared in the leg as a forerunner of approaching health.

Three weeks later, life returned also to the paralysed arm bringing with it considerable pains hailed by the patient as foretokens of health.

The same treatment was continued for four weeks, then full showers were applied, daily once or twice, the daily ablution with water and vinegar were not discontinued. From day to day the patient got better, his voice became clearer and, after the space of four weeks, with a good stick in his hand, he walked away a happy man, strong again in mind and body.

After six weeks of further applications all consequences of the attack had disappeared.

The ablutions effected a continual increase of natural warmth and perspiration and vivified the whole organism. The showers had a reviving and invigorating effect on the whole body and promoted a vigorous circulation of the

blood. By the strong showers the organism was vigorously stirred up to greater and more general activity. Finally I may remark that none of all these applications were at any time troublesome to the patient, and that, on the contrary, he looked upon them as a great boon.

4.

The head of a family, seventy-four years old, is suddenly seized with great giddiness, his speech has become incoherent, his friends apprehend a stroke of apoplexy. After a few days he takes to his bed, does not feel well, begins to breathe with difficulty and is unable to utter a word — it is now clear that the old man is undergoing an attack of apoplexy. Upon my advice, his relatives had his feet immediately vigorously washed and rubbed with water and vinegar, then wrapped in a woollen blanket and the same process repeated after an hour's interval. This restored the aged man to consciousness. His stuttering voice improved, and after five hours he wished to know what had happened to him.

By means of daily ablutions with water and vinegar in bed he was brought round again and perfectly able to resume his ordinary work.

Scrofula.

1.

A woman, forty-five years of age, had a wound above the ring of the neck, the consequence of an operation; it was more than three inches long and would not close. She had another sore on the right arm above the elbow, which had likewise been operated. A third open sore, that did not heal, was on the right leg above the knee. The patient was wanting in appetite having, she said, a weak stomach. She looked very poorly, her face being yellowish and devoid of all freshness. She was low-spirited and desponding because she had failed to find help during her long illness. The doctors having been unable to do anything for her, she now sets her last hope on the effects of the water.

What ailed her was clear enough. Glands had been cut out in the neck, and the other open sores were likewise due to swellings of the glands. The woman was scrofulous through and through, although rather tall and well-made.

The applications were as follows: 1) Every day an upper-shower, a thigh-gush and a whole ablution at night, during eight days. 2) Upper-shower, back-shower, thigh-gush and every week a short-packing during a fortnight. 3) Daily two upper-showers and two hip-baths. — Internally three kinds of tea were used: a) Foenum graecum with a little wormwood, b) sage, St. John's-wort and milfoil, c) colt's foot, ribwort and centaury.

In four weeks this person was perfectly cured. The sores suppurated and closed, and then were covered with a little wadding. The patient spat up a great deal of phlegm, whereby the interior parts were cleansed. The diet consisted of plain household food.

Effects:

a) Foenum graecum with wormwood is a dissolvent and a tonic for the stomach. — b) Sage improves the juices and purifies generally; St. John's-wort improves the blood and promotes the circulation; milfoil dissolves and tends to improve all fluids. c) Colt's foot is absorbing and purifying; so is ribwort. Centaury has a favourable effect on the digestion and gives tone to the stomach.

The upper-showers invigorated the upper-body and cleansed the parts of all morbid matter. The thigh-gushes acted on the lower-body as the showers did on the upper-body. The whole ablution at night effected a vigorous perspiration and raised the natural temperature. The short packing had a dissolving and absorbing action. The back-shower strengthened the spine. Finally the half-baths came in for general invigoration and renewed activity. And thus this patient was cured according to the adopted principle: Morbid matters must be dissolved and secreted, and the system strengthened and hardened.

2.

A boy, of nine years of age, was brought to me in a most pitiable condition. The poor child had a large

swelling and three cavities in one of his legs, two holes in the upper- and lower-arms which suppurated great quantities of unclean matter. His neck was stiff and somewhat swollen; his face pale and in some parts shining like porcelain. As regards his appetite, he felt a craving more for unwholesome than nutritious food. He found it very difficult to walk even a short distance. He had never been very healthy; but every new year of his young life had brought him an increase of suffering and misery. His brothers and sisters enjoyed good health, and his mother would have it that vaccination lay at the bottom of the evil.

For this child the following applications were used:

1) To put on, three times a week, a shirt dipped into a hot oat-straw decoction, for an hour and a half or two hours.

2) Every day a whole ablution with cold water and a little vinegar, but only four or five hours after the preceding application.

3) The swellings and sores to be wrapped up every day with swilled hay-flowers, for two hours.

Diet. Every morning the patient took malt-coffee and milk in which some fennel had been boiled. Every afternoon he had to eat a stale little roll, every evening strengthening soup, one day prepared with milk, the next day with broth, for dinner very plain but, at the same time, very nutritious household fare. He was not allowed to take beer, wine, or coffee. In this way he lived for four weeks by which time all open sores, except one, had healed. Although the boy did not think his diet sufficient, he looked well fed all the same. His natural temperature was considerably raised and he became every day more cheerful and strong.

Further applications: Every day a hip-bath of half a minute's duration, the upper body to be washed at the same time. The body was also washed with water and vinegar every day. For breakfast a nutritious bread-soup; for supper strengthening soup with some plain, but nutritious by-dish. He had also to eat every day six juniper berries. These applications went on for four

more weeks. Meanwhile the boy's condition, mental and physical, had so much improved that he was able to go to school every day. All his sores being healed, nothing more was required for him than a wholesome, simple nourishing diet and every second day a half-bath.

The morbid matter accumulated in the system had served to form sores, and was surely due to bad blood, inasmuch as the boy had only lived on such food as produces but little or bad blood. The boy was fond of beer and wine, sweet dishes and coffee. The changed diet brought new and better blood, consequently a better nutrition of the whole body. The wet shirt dissolved all obstructions and secreted the morbid matter, the ablutions and half-baths braced and warmed the body and brought greater activity into it. This boy is a living illustration of the sad consequences of an injudicious diet.

Stone and Gravel Complaints.

1.

A father relates: "My son is tormented by great pains in the bladder; several doctors have declared that he has a large stone in it which could only be removed by a difficult and dangerous operation." This lad took 1) three times every day a small cup of tea from juniper berries and shave-grass; 2) every day a fourfold linen cloth dipped in a shave-grass decoction was laid hot on the affected parts and then covered with a woollen blanket.

For some time every day the shave-grass itself was applied to the suffering spot. After a fortnight the stone began to dissolve and small parts of it went off. The pains disappeared and the boy became cheerful again and thanked God for his recovery.

2.

A man, forty years of age, relates: "I have suffered for many years from gravel and stone; I have sought help from doctors and quacks and, although I sometimes found relief, I never was cured. I am often unfit for

work. At the present moment I feel worse than ever; when I try to make water, the pain is intense." This patient had to take: 1) every day (during ten days) a hot bath of 95—100° F. in oat-straw water, and remain half an hour in it; immediately after it a hip-bath in cold water for one second only, then a rapid ablution of the whole body. 2) Every day three cups of tea from juniper berries, dog-rose (briar) and shave-grass. Already on the second day a great deal of gravel went off, increasing in quantity every day. At the end of ten days all pain ceased, and the patient had only to take a bath once a week and a cup of tea every second or third day.

Typhus.

Typhus frequently arises from colds, but more particularly from bad ventilation, damp, decaying walls from which the mortar crumbles down; from the blood becoming vitiated by the inhalation of foul air, in which case inflammation sets in and tumours are formed. Especially injurious are houses with a damp underground or having pits and cess-pools in their vicinity which poison the air with foul emanations and corrupt the drinking water. — I know very little about the methods by which medical men try to cure typhus, but I am firmly convinced that it can be cured with water. In certain towns they cure it with baths, and I have been told by some typhus patients who were cured there, that several times a day they had been made to stay in a full cold bath five, ten and even fifteen minutes. To be kept so long in cold water three to six times a day must be rather hard on a man who is grievously ill, and besides very troublesome to his attendants. I know a far easier and simpler method for curing typhus with water, as will be seen by the following cases.

1.

A man who had had typhus fever for twelve days and whose condition had become very critical, was

1) washed in bed twice a day, the nurse herself being very weak:

2) he had a coarse sixfold linen cloth dipped into the coldest water, laid on chest and abdomen and renewed whenever the heat reached a high degree. His natural temperature was not taken, but as soon as he felt uneasy and his appearance betokened great heat, the cloth was removed, replunged into very cold water and laid on again. These applications were repeated at least six times a day. When the heat abated, the compresses were discontinued. The fever with this patient ran so high that his throat was quite dried up, his tongue full of blisters and so heavy that he was unable to speak; to allay the heat and heal the tongue and throat, he took at short intervals one or two spoonfuls of a decoction of foenum graecum. After ten days the patient was completely free from fever and convalescence began.

I have to add that, to check the heat, the patient took a spoonful of salad oil twice every day. He recovered with uncommon rapidity and without any of the consequences that generally attend typhoid fever. This malady might also be cured by mere ablutions that should be repeated whenever the increasing heat makes the patient feel uneasy. The present case supplies us also with directions for the prevention of the disease, when the first symptoms show its approach.

The ablutions led the morbid matter out of the body through the pores. The compresses absorbed the heat — and so the fever soon ceased. A cure of typhus may be obtained with still greater rapidity if the patient, instead of having a compress applied to the abdomen, is laid down twice a day on doubled linen shets dipped into very cold water, but only for an hour at the utmost. Where it can be done, short cold baths of half a minute or one minute's duration may be used in cases of typhus.

2.

A man, twenty-nine years of age, relates: "I had typhus fever and was given up. I recovered nevertheless, but a serious kidney-affection remained, so the doctors

said. I feel great pains in the region of the kidneys and the bladder, my present doctor calls it catarrh of the bladder. The pains are sometimes unbearable, I have had them now for two years without a moment's relief. My appetite is very bad; I might have sleep but for the pains that keep me awake."

In this case it was necessary

1) to dissolve and expel the remnants of a former serious disease;

2) to strengthen the enfeebled parts of the body and restore vigour and activity to the whole system.

To effect this, the following applications were used:

1) In the first week three short packings dipped in a decoction of oat-straw. As oat-straw water dissolves the knots in gout, so does the packing dissolve old morbid matters.

2) Every day an upper-shower to invigorate the upper body and get the inner parts into a better condition.

3) Every day during a week a thigh-gush to invigorate and stimulate the system and lead off the morbid matter.

These applications had a favourable effect, the patient's appearance improving from day to day. At times the pains returned rather badly, but they did not last long.

After ten days

4) Every week four half-baths, and once a short packing. The half-baths produced a general invigoration and the short-packing dissolved and expelled the last remnant of morbid matter.

5) The upper-shower was now used only every second day and sufficed for the upper-body.

Under this treatment the patient recovered his health completely within three to four weeks. For further invigoration two or three half-baths a week were found sufficient.

Abdominal Complaints.

(Inflammation, Cramp, Weakness etc.)

1.

A man relates: "I have had inflammation of the bowels twice within two years, and during all that time I was almost completely disabled for work, constantly suffering from griping, constipation and want of appetite. Hardly do I feel tempted to take anything, when I loathe it again. I am restless in my sleep and feel more tired in the morning than in the evening; there is always great heat in the stomach."

In this case the inflammation has left behind great weakness; the inflamed parts have not been completely purged and strengthened. The following applications will set the patient right again.

1) Every day a hot hay-flower compress on the abdomen for an hour and a half.

2) Every night a whole ablution (from bed) with cold water and vinegar and to return to bed without drying the body.

3) Every day to drink a cup of tea from shave-grass, juniper berries and a little wormwood.

Thus for eight days, then

1) one day a sitz-bath, on the other day a hip-bath of half a minute's duration.

2) Every second day an upper-shower and a knee-gush; the tea to be continued. Thus for a fortnight; then for some time two to four hip-baths in the week. At the end of a month the whole organism was in a good condition, appetite, digestion and sleep had all returned.

The hay-flower compresses helped to lead out morbid matter and gave strength to the abdomen. The sitz-baths had an invigorating effect on the abdomen, the half-baths on the whole system. The whole ablutions opened the pores and braced the whole organism. The shave-grass had a purifying effect, the juniper berries acted on the kidneys, and the wormwood was a tonic for the stomach.

2.

A farmer's servant complains: "Whilst out driving, I caught such a bad cold that I was seized with shivering fits and had to take to my bed. I cannot make water, and the pains in the abdomen are so great that I cannot keep quiet in bed."

Here we have an inflammation coming on after the catarrh; the chill and the heat are sure indications of it:

Applications:

1) Swilled hay-flowers, as hot as the patient can bear them, to be tied on the abdomen and well covered, for an hour and a half. Twice during the day; besides

2) to wash the body twice a day with water and vinegar. Instead of these two ablutions the Spanish mantle might be used once.

The inflammation arose through the cold getting the upperhand; hence, the natural temperature having succumbed, it must be assisted by artificial warmth. This can be done by hot compresses. The ablutions or the Spanish mantle lead the heat to the surface, remove the fever and equalise cold and heat throughout the whole body. The applications will be more effectful, if the patient, until the inflammation ceases, takes two spoonfuls of shave-grass tea to counteract the inner heat and to promote the secretion of urine, and twice a day a spoonful of olive oil.

3.

A girl of twenty-four years of age has for several months suffered from spasms in the abdomen and bladder and such pains as to make her scream out aloud. The catheter had often been introduced; the body was much inflated, great pains were felt in the kidneys. A doctor had told the girl that her whole abdomen was shattered.

What may be of help here? In this case all foul matter must be dissolved, absorbed and secreted, which can best be done by the application of a packing dipped in hot hay-flower water and reaching from under the shoulder to the knees; the hay-flowers themselves are to be laid on the bare body, especially on the affected parts,

so that the whole abdomen is enveloped with hay-flowers, and well covered for one and a half to two hours. This packing may be applied for three consecutive days, then every third or fourth day.

Besides, nature must be steeled by cold ablutions with water and vinegar and a daily half-bath of one minute's duration.

Internally tea of foenum graecum and fennel is to be taken, every day one cup in three portions. — Whilst the packing had a dissolving and secreting effect, the cold ablutions prevented the effemination of the body and restored a uniform perspiration. The tea had a dissolving and secreting action on the interior organs, the fennel especially improved the stomach.

After a fortnight this patient was all but restored, to get more strength and power of endurance she had further to take: 1) two baths in the week; 2) every second day a sitz-bath, and 3) every day a cup of tea from wormwood and shave-grass.

4.

A girl, twenty-eight years of age, relates: "I have been ill for the last six months. My condition is getting worse and worse. A doctor who examined me has declared that there are several excrescences in the abdomen which can only be removed by an operation. But I am afraid of operations, and should rather try to be cured with the help of water."

I gave the patient the following advice:

1) Every week four times a short-packing dipped in a hay-flower decoction.

2) Every day an upper-shower and a thigh-gush.

3) Every third day a hip-bath.

4) Daily a cup of tea from St. John's-wort, fennel and milfoil.

The treatment was continued for a fortnight. The effect was as follows:

Through the urine a mass of slime went off. Twice the patient had violent diarrhoea. The whole abdomen regained its normal condition. The appetite and sleep returned.

Further applications:

Twice a day a half-bath and every day an upper-shower.

The half-baths braced the whole organism, the upper-shower the upper part of the body. After a fortnight the whole complaint was removed.

5.

A young lady, twenty-eight years old, relates whilst shedding tears: "I have a complication of abdominal complaints, and no doctor can help me. I suffer great pains everywhere: sometimes in the right, sometimes in the left side; at night they often come on in the abdomen with such violence that I cannot sleep at all. At other times they rise from the lower parts into the chest and head, and then I feel as if the head was going to burst from the pain. I have consulted several doctors who differed in opinion as to the nature of my ailment, but they agreed in saying that my abdomen was too much contracted. I am sorry to say that I have the bad habit of straight lacing. I have already undergone two operations without any result, and now the doctors want me to submit to another, but I have had enough of it. They say that imperforations have taken place, and that the pains arise from them."

To bring relief to this unfortunate lady, the following applications were used:

1) Three times a week a short packing dipped in hot hay-flower water, for an hour and a half.

2) Three times a week a hip-bath of half a minute's duration.

3) Once a week an upper-shower and a thigh-gush.

The packings had a strong dissolving effect, softened the organs and strengthened the abdomen. The hip-baths invigorated the system and improved the circulation of the blood. After a fortnight the patient felt considerably better. Much urine had been passed, the bowels acted regularly, and the lady's complexion was changed altogether.

Further applications were:

Four times a week a half-bath, once a short packing and twice an upper-shower and a thigh-gush.

These applications restored the young lady's health. She had very little pain afterwards, and was perfectly able to perform all the duties of her vocation. — A sad picture of our time! How many thousands of women follow now-a-days the dictates of an insane fashion! They go on with it until they are ruined. Parents ought to keep a strict watch over their children lest they should worship this perverse spirit of fashion.

6.

A girl, twenty-one years of age, complains of violent head-aches, strong determination of the blood to the head, frequent pains in the bowels, almost constantly cold feet, want of appetite and sleep, in short, of being completely disabled. She has swallowed a great deal of medicine, but without benefit. The girl had been in the habit of wearing rather tight stays, but did not like to own it. At first the mother tried to shield her daughter, but the sensible father, who believed me, ordered the girl either to dress in a proper manner or to expect coercion. The threat had the desired effect. The tight lacing had rendered a regular circulation impossible. The blood which flowed into the feet did not return to the heart, and the same irregularity occurred in the circulation in the upper-body. As soon as the organism was restored to its normal condition, the blood circulation became likewise regular, especially through the agency of a half-bath. In a few days the girl was well again.

7.

A noble lady relates: "I suffer unspeakable pains in the head and chest, and particularly in the abdomen. They often drive me to despair. I have never had any relief. I am so costive that I am often obliged to take strong purgatives three or four times before the bowels move. Sometimes eight, even twelve days pass before I can get an evacuation."

I remarked to this half-despairing lady that the chief cause of her malady lay in her clothing; for she wore so many dresses or rather petticoats that a monkey might have found a comfortable seat on the pad of her back. Such a mode of dressing must engender a great amount of heat which draws the blood inwards and causes the bowels to be dried up. The poor lady at first would not believe me; but when I had shown her the necessity of dressing in a very simple manner, and of acting on the body in such away that the heat should abate, the blood made to circulate with regularity, and order restored to the whole organism, she gave in at last and submitted to the following applications:

1) Every night a whole ablution out of bed, whereby a uniform temperature was obtained, the blood circulation and the whole organism restored to a normal condition.

2) Every second day a hip-hath, which invigorated the whole system and allayed the interior heat.

Internally, every day during a week, a cup of tea from foenum graecum and fennel, to check the heat and improve the stomach. Later on, the patient had to take tea from wormwood, sage and bog-bean.

In six weeks the lady was tolerably well again. But I must particularly point out that during the whole treatment she took every hour a spoonful of water. Before leaving, she confessed being now convinced that her misery had been brought about by her fashionable dress.

For my part I can solemnly assure my readers that with a great number of my patients the fashion mania had been the first cause of their sufferings, the dresses they wore having too much interfered with the free circulation of the blood.

8.

A lady of rank suffers intensely from piles. There are stagnations of blood not only in the lower parts of her legs, but also in her thighs, and even round the loins she has so-called varices. The pains nearly drive her mad; they often cling to her for a whole week. She is a great burden to the persons around her and sometimes

so irritable that her friends are fain to avoid her. She wears woollen drawers and in accordance with the prevailing fashion, three or four petticoats. Her complaint is aggravated by such inveterate constipation that often five or six injections are required to produce an action of the bowels.

In this case again, I am sorry to say, the tight dress became the original cause of the evil by developing too much warmth and checking the circulation of the blood. The obstructions which occurred resulted from the lady's own doing. The applications were the following:

1) Every day a whole ablution, by which a uniform temperature was obtained and vitality roused;

2) every day an upper-shower and a thigh-gush to accelerate the circulation of the blood;

3) every second day a hip-bath, and

4) twice daily to walk in wet grass or on wet stones, the longer the better.

In proportion as the baths invigorated the organism and allayed or prevented undue heat, the lady left off one superfluous dress after the other, and at the end of a four weeks' successful treatment she felt extremely happy. Most of the stagnations having disappeared, the blood circulated again freely and regularly and in addition to her recovered health, the patient had at hand a large provision of dresses.

St. Vitus's Dance and similar maladies.

1.

A girl felt unwell, went to bed and soon began to roll her eyes, shake her head and work away with her hands as if she was going to pull the bed to pieces. Her whole body became so agitated that it was almost impossible to restrain her, although she was only sixteen years old. She had a friend, who, on hearing of her illness, came to see her. The young girl arrived at the very moment when the patient fell into the highest paroxysm of excitement. At the sight of this, the visitor, too, sinks down, becomes unconscious and does exactly what she

had just seen her friend do: she too had been almost instantaneously seized by the same disease.

I will not decide by what name such a condition is to be designated, spasm or St. Vitus's dance? But one thing is certain: fear, fright and sympathy may at once bring it about, just as if it had been inherited. Nor can it be doubted that weakness is the principal cause of it, and that the weak, therefore, are particularly liable to catch any disease. And this again shows the necessity of hardening and invigorating the body, and that parents are greatly to be blamed if they do not strive to make their children strong and enduring by a nutritious diet.

The two girls were cured by the following applications:

1) A chemise dipped in salt-water, which subdued the agitation;

2) a whole-ablution with water and vinegar produced a sleep of several hours.

3) a knee-gush drew the blood from the head.

These applications restored complete tranquillity within two days. As soon as the agitation had subsided, the two patients felt very weak, and this was a good sign. The half-bath, upper-shower and knee-shower which they took every day, created a great appetite and invigorated and steeled their organism. They relished their meals and in six weeks both girls felt well and happy again, carefully avoiding the wretched, innutritious food which is so much liked now-a-days.

2.

A father brings me his little boy who is ten years of age. The child has a hollow face his spirits are gone, he feels chilly, hands and head are restless, the skin is dry, the appetite wanting, all strength gone. The boy shows all the symptoms of the condition called St. Vitus's dance.

He is deficient in blood and fatty matter. His whole body moves and sprawls about like a creaking and whizzing wheel which is badly oiled. He must therefore

1) be washed every day with water and vinegar;
2) walk bare-footed as much as possible;
3) take very plain food, no beer, no wine, no coffee, his diet consisting more of flour than of weat-dishes;
4) twice every day half a spoonful of olive-oil;
5) then one day a tea spoonful of bone-dust, on the other day twice three table spoonfuls of wormwood tea. If the bone-dust is not at hand, six to eight juniper-berries will do as well.

The whole-ablutions opening the pores promote perspiration and invigoration. The vinegar especially fosters warmth in chilled youthful natures. Walking barefoot has a strengthening and hardening effect and renders the organism capable of resistance. When the machine is set going again, the plain food will be better assimilated. The bone-dust assists digestion and the growth of bones, the wormwood tea improves the gastric juice.

3.

A girl, thirteen years of age, becomes unruly and insolent to her parents, shows a peculiar restlessness, moves her hands violently, rolls her eyes, and then suddenly collapses into melancholy. She suffers from St. Vitus's dance. Medicines having had no effect, the evil is to be got rid of by water.

That in such a constitution great disorder prevails in the circulation of the blood, and that the temperature and strength are constantly fluctuating between two extremes, may be easily imagined. To cure a patient so afflicted, it is above all necessary to regulate the disturbed circulation, and then the body will soon regain its normal temperature, the appetite return and nothing remain to be done than to assist nature by wholesome, nutritious food.

1) The normal temperature of the body will be obtained by a whole-ablution from bed, and then into bed again;
2) the blood will get into better circulation by a daily upper-shower and a thigh-gush;

3) the whole body will become invigorated and warmed by a daily half-bath;

4) good blood and natural strength are supplied by a very plain nutritious diet, i. e. strengthening soup and other invigorating food. Spirits are to be avoided.

After having been under this treatment for six weeks, the patient was completely restored.

Injudicious Feeding and its Consequences.

1.

A mother brings me her son who is eight years old. The poor boy looks very sad and disheartened, without life and energy, apparently taking no delight or interest in anything, backward in mind and body. When I asked the mother how the boy had been fed, I received this answer: "Morning and evening he gets coffee, for dinner very little meat, some vegetable and a small glass of beer. He does not like soup or milk, or any other household fare. He does not grow as he ought; he has often red, inflamed eyes, and frequently complains of head-ache." This child is not sufficiently nourished. What he takes in the morning and evening is not properly assimilated, and coffee is nothing but a stimulant to his poor nature. The glass of beer he drinks at dinner contains hardly any nitrogen, and although it does the child good, it does not nourish him sufficiently. How will such a weak creature be able to digest meat?

The boy had to use the following remedies:

Between breakfast and dinner time every hour a spoonful of milk; for breakfast some bread-soup; even five or six spoonfuls would be enough. For dinner a nutritious household fare, not heating, and with his meat a good supply of pulse, peas pudding, beans etc. Further from midday till night every second hour a spoonful of water, or better still milk and water. For supper an invigorating soup.

Applications: Once a day a whole-ablution with water and vinegar. Every third day to put on a shirt dipped in warm water and vinegar, and then after being wrapped in a blanket, to go to bed. After three weeks, the

little lad had become accustomed to his fare, his looks changed and he was again cheerful and gay. What added to the effects of the applications? The milk supplied much nourishment, the boy being able to digest a spoonful at a time. The morning and evening soup did the same. His dinner fare was invigorating as well as nourishing. The spoonful of water and milk was at once cooling and feeding and increased the gastric juice.

Effect of the applications: The ablutions were invigorating and brought life and activity into the system. The shirt led the morbid matter out, opened the pores and produced a uniform perspiration. After three weeks the boy was able to take every morning and evening a nourishing soup which agreed with him very well; during the day he ate his home-baked bread with great relish. At dinner he was content with plain household fare. On one day he submitted to a whole-ablution, on the other day to a half-bath of half a minute's duration. After six weeks of this treatment the boy's condition was entirely changed, his mind and body being as they ought to be in a child of his age.

2.

A mother, thirty-six years of age, relates the following: "I feel extremely weak, and have very little sleep; in the morning I feel more tired than at night. I frequently suffer from pains in the bowels with a pressure on the stomach. I can neither take coffee nor any nourishing food. I like nothing but beer, it cheers me up and removes nausea. Unless I take four half-pints of it during the day, I am unable to walk. I have been accustomed to take beer from my childhood, but I never had the same appetite as other people. The fact is that I have mostly lived on beer, although I never took it immoderately."

In this case the body has been nourished with victuals void of nitrogen, hence it never reached its full power. The single parts of the body as well as the whole organism were wanting in strength and sound health. A rational change of food is therefore necessary, beginning

with small portions and selecting those viands that do not contain much fat. Hence for breakfast a small plateful of invigorating soup prepared with milk; for supper the same soup prepared with broth or water; for dinner a little meat and pulse. Appetite permitting, during the day a very small collation consisting of milk and bread, or water and bread.

Water-applications: Three times a week a whole-ablution, and twice or three times a hip-bath. To improve the digestion it will be good to take twice or three times a day, each time two or three spoonfuls of tea from wormwood and sage. The half-bath is invigorating, the ablutions brace the system and produce uniform perspiration. The tea is good for digestion and improves the juices. Within six weeks the patient was completely cured, and if she was still wanting in enduring power, she soon acquired it by a rational mode of life.

Mucous Derangement (general).

A servant girl, about forty-two years of age, feels great lassitude and depression. Her whole appearance is sickly, her face hollow, her cheeks withered. She breathes with difficulty, yawns a great deal and frequently throws up phlegm. Her work, of which she used to be very fond, is now a burden to her. Her body is much puffed up, her feet are heavy like lead and ache when she walks. In short, without having any particular disease, she suffers very much.

Not knowing what to do and dreading the outbreak of a serious illness, the patient had hitherto drunk juniper berry tea which soon led off large quantities of water whereby she felt greatly relieved. The effect of this tea clearly indicated what treatment would be best for her.

1) Three times a week a short packing for an hour and a half;

2) every night from bed a whole-ablution with water and vinegar.

In the same way as the packings dissolved and absorbed, so did the ablutions lead off much morbid matter through the pores.

After a fortnight the whole appearance and condition of the woman was changed. During several nights a profuse perspiration broke out which had a most beneficial effect; the appetite and sound sleep returned and her powers for work rapidly revived. For further invigoration and to prevent a relapse she had to take twice or three times a week a half-bath of half a minute's duration.

Injuries, Wounds, and Poisoning.

However careful people may be, accidents will happen in the best regulated families. On such occasions, both the sufferer and his friends are at a loss what to do, not so much from their unacquaintance with proper remedies, but because they select wrong ones or such as have hardly any healing power or rapid effect. I will mention a few remedies which are most useful in cases of injuries.

In our country, generally in or near woods, grows a yellow, strong-scented flower, called Arnica. This little plant deserves to rank among the first remedies for contusions. A tincture — the arnica tincture — is prepared from it in the following manner: its blossoms are dried in a shady place, put into a glass filled with spirit of wine and then allowed to stand for a few days (from two to six). The root may also be utilised either with the flowers or alone. The tincture. which keeps a long time, can be had from the chemist. I consider it the best of all remedies in affections resulting from injuries, bruises, falls etc., and cannot recommend it highly enough. No family should be without it in order to have it at hand when prompt help is required. How it is to be used, the following instances will show.

1.

A girl of fourteen years had the middle finger of her right hand caught in a machine. The finger had been completely split up so that the bone could be seen in two places, but it was uncertain whether the bone had been fractured. Following the old method, the surgeon

wanted to sew the lacerated parts together and then let that finger shift for itself, thinking no doubt, that it could not be saved. Upon my advice, however, he did as follows. The wounded limb was carefully washed out with water and a few drops of the tincture. Being thus duly cleansed, the torn parts were brought again into their natural position and enveloped in a linen-bandage soaked in arnica tincture, just tight enough to keep them well together. Over this bandage came a covering of wadding likewise dipped in diluted arnica tincture, and then the whole was wrapped up in another bandage. In a few minutes the pain was gone. After three days the finger was examined and to our great astonishment all parts were nicely growing together. The dressing was not removed, but wetted with the tincture and surrounded with fresh wadding. After twelve days the whole finger was healed. — I know of no remedy that has such a rapid and painless effect as arnica.

2.

A carter had been bitten in the arm by a vicious horse, a large piece of flesh was torn from the limb and hung loose. The bleeding was excessive. The wound was speedily cleaned with water and arnica tincture; then the torn parts were brought together as nicely as possible. After this, wadding dipped in diluted arnica tincture was most carefully tied round the injured limb so that no air whatever could get into the wound. Fever did not set in, the pain rapidly disappeared, the torn flesh grew together and the whole wound healed in such a perfect way that the scar which remained was scarcely perceptible. What remedy could have done more?

3.

A boy of fifteen years was seriously bitten in the legs by a savage dog, the animal's teeth having penetrated deep into the flesh. The boy suffered great pains, but greater still was the fear of his parents lest the bite be attended with fatal consequences. Arnica tincture being in the house, the wound was speedily and most carefully

washed and the blood as much as possible pressed out; then the wound was closed, a rag wetted with diluted arnica tincture laid on it and the whole well tied up. The pain stopped at once, and in a few days the wound was completely healed without fever having set in. — Nothing is more justly feared than the bite of a dog; to prevent its worst consequences, the wound must be thoroughly washed and pressed out. If it bleeds, it is not likely to become very dangerous; but if no blood flows from it, the poisonous matter may easily get into the system.

4.

A bricklayer fell from a scaffolding and sustained such an injury in his right thigh that he could no longer stand on his legs. Upon closer examination it was found that the bone was still all right, but that the leg had been bruised very badly. As a rule, cold compresses are applied in such cases to prevent too much heat being engendered and to keep up a uniform temperature. This treatment is very commendable, but quicker and greater still is the effect, if arnica tincture is applied to the injured part. A rag saturated with the lotion is laid on the wound and over it another cold compress. The rag must not be removed, but the outer compress may often be changed and each time dipped again in the cold arnica lotion (one part of the tincture to ten of water).

5.

Charles was cutting wood, when the axe slipped from his hand and dashed against one of his feet, where it made a deep wound. The doctor being immediately called in, everything was tried to still the blood, but in vain. A neighbour who knew the effects of arnica, washed the wound with the lotion, closed it and covered it with wadding saturated with arnica. As soon as this bandage was laid on, the bleeding ceased. At first the tincture was daily poured on without untying the bandage. In a very short time the gushing wound was healed.

6.

A mortar-carrier fell from a high scaffolding on a lower one and from there to the ground. The bleeding from the mouth was so profuse that he must have lost more than a pint of blood. His head was seriously injured, the skin on the left side here and there stripped off. For a while the man was unconscious. What is to be done here? As speedily as possible, let him drink some tea from shave-grass, two or three spoonfuls every minute. After ten minutes the bleeding ceased.

The bruise on the head was first washed out with pure water so as to remove all dirt; then a little of the diluted arnica tincture was rubbed in and lastly a piece of wadding saturated with the same lotion tied over it. As the bleeding ceased readily, so also did the pain cease. Before the day was over, the man had recovered consciousness. The injured part was washed every day with arnica water and in a short time completely healed.

7.

A girl engaged in loading manure stumbled so unluckily over the dung-hook that the point of it pierced the fore-part of her foot through and through. Here again, the first thing to be done was to wash the wound with water, then with diluted arnica tincture. After it had been so thoroughly cleansed and squeezed out that not the smallest particle of foreign matter remained, a piece of wadding saturated with the diluted tincture was tied round and the application of the lotion renewed each day. At the end of the fourth day, the wound was healed.

8.

Many country-people know the ribwort plant as a specific for wounds, and it deserves indeed to be warmly recommended. I have often had occasion to convince myself of its healing powers even in most desperate cases. A day-labourer once sustained such an injury from a scythe falling on his arm that he might have laid a finger into the wound. Without loss of time the wound was washed out, a few ribwort leaves were squeezed and the

sap dropped into the wound which was closed and covered with leaves of the same plant. Once a day fresh sap was poured on the bandage so that it penetrated into the wound which healed very soon. — The sap is gained in this way: The fresh leaves are pounded in a mortar or minced with a chopper, then put into a piece of cloth and squeezed out. If only a small quantity of sap is wanted, six or eight leaves are kneeded with the fingers and the sap is squeezed out on the wound.

What to do after an involuntary plunge-bath.

A girl went over the ice. The ice broke, and the girl fell into the water up to her shoulders. Her sister who saw it ran up to save her; but she too fell in and went down. Fortunately a man happened to be close by and rescued both girls. They had been in the water from eight to twelve minutes. What should be done in such a case? A hydropathist ordered the children to be brought into a warm room, to have their clothes changed and to make them walk about until they should feel thoroughly warm. Besides they were to drink quickly a cup of hot tea to warm their interior. Were these directions to the purpose? Certainly, and much better than if the children had been put to bed. For by walking the blood was kept in circulation, and natural warmth speedily developed. As for the tea, it might as well have been wormwood or camomile tea, or even a cup of very hot milk, which would have been all the better for a little caraway seed or fennel being boiled in it.

Dropsy.

It is wonderful how the human organism takes in and mixes up solid food and drinks, and gathers decomposed substances upon which it lives and thrives. Although the watery part of food which nature does not utilise, is born away by the skin, the lungs and the kidneys, it frequently occurs that some parts of the body become diseased through the digested fluid not being altogether secreted by perspiration and the urine. In such

cases this surplus of fluid gathers and accumulates in the body to such an extent that it can find no issue and a disease arises which is called dropsy. Such an accumulation may take place in the abdomen, or in the upper part of the body, especially in the pericardium i. e. the heart's purse; the former is therefore called abdominal dropsy, the latter hydrocardia. If the accumulation of water is observed in time, and if the parts in which it occurs are tolerably healthy, the disease may still be checked and cured. But when the first symptoms are not heeded, or allowed to go on, the disease will sooner or later — according as the respective organs have more or less become unfit for their functions — terminate in death. When water gathers in the heart, it impedes and gradually stops the pulsation, and death is the consequence. Abdominal dropsy takes a longer course because it takes a long time to fill the abdominal cavity with water. In its first stage, and as I just said, when the organ is not already too much enfeebled, dropsy is easily curable; later on it is more difficult, if not altogether impossible to cure it. Water may also gather between the skin and the flesh, which happens when the pores are thoroughly closed and all secretion through the skin rendered impossible. Then dropsy arises, which may lead to death, if help is not applied for in time. And now for the cure!

1.

Little Andrew, eleven years old, had scarlet fever with a frightfully high temperature of the skin and blood, but his inner organs being very healthy, the disease took a favourable course, so much so, that he was thought quite out of danger. But all at once the boy's feet, hands and head, in fact the whole body began to swell most rapidly, and as his skin shone like porcelain, it was clear that perspiration was completely suppressed. If none but internal remedies had been applied, the boy's life would surely have been lost. But Andrew had to put on a shirt dipped in salt-water, reaching from his neck to his feet; then he was wrapped in a woollen blanket.

Thanks to this application, the pores speedily opened and led out the water which had soon gathered into them. The cloth absorbed it, and Andrew felt at once relieved. The application having been repeated several times during the day for an hour or an hour and a half, the water was soon secreted altogether. Besides, the child was washed every day once or twice with water and vinegar and then put to bed without drying; thereby the whole organism was invigorated and the boy felt more and more comfortable. After a few days he was out of all danger. Internally the patient had taken every hour or every second hour a spoonful of tea from shave-grass and juniper berries to prevent further formation of water, or to evacuate what had already gathered. Finally, he had for some time, at first every day, later on every third day, to take a whole-ablution or a short bath, by means of which the boy's constitution speedily recovered its full strength.

2.

Bertha was seized with diphtheria and for several days lay in fever-heat. Her recovery was for a long time despaired of; she rallied nevertheless and was finally cured of diphtheria, but all of a sudden dropsy set in and the child began to swell enormously. She now had to put on twice a day a shirt dipped in salt-water, for an hour and a half, and was herself plunged into water every day for five seconds. As an internal remedy she had to take every day and every hour two spoonfuls of tea from elder-blossoms. Bertha then got into profuse perspiration and was in a short time cured of the dropsy.

3.

Crescentia, forty-two years of age, feels an ever encreasing fulness in her body, and the skin of her hands and feet is getting glossy. Not only does the body swell, but great heat prevails in it, and her breathing is becoming very heavy. The doctor declares that it is dropsy. The remedies employed have proved useless,

the patient is given up. She is now to undergo the following treatment:

1) Every day to put on a shirt dipped in a hay-flower decoction, for an hour and a half, whereby the pores are opened;

2) every day a packing beginning at the arms and extending down over the feet. This packing too had a most favourable effect;

3) to drink every day two cups of tea of elder-blossoms, shave-grass and juniper berries. Now the patient began to perspire, passed great quantities of water, and after six days all swellings had disappeared: the patient was cured.

As a rule, dropsy is accompanied by excessive thirst. But the more the dropsical patient drinks and the water gets warmed inside, the more the heat will increase; it is therefore necessary that he should drink as little as possible. He may quench his thirst best by merely taking from time to time a spoonful of water. Heating drinks are not only worthless, but injurious, because heat begets heat, and the organism, which requires strengthening, is enfeebled by it.

4.

For weeks Anthony has felt very tired and too weak to do any work. He does not know exactly what is the matter with him; he feels ill in every part of the body. The abdomen and the legs are swelling; he makes but little water and thirst increases. The doctor says that dropsy is coming on.

This patient was recommended to take

1) every day two half-baths;

2) to drink tea from juniper sprouts which had to be boiled for half an hour;

3) to put on the Spanish mantle every day. The water went off through the opened pores with the urine and the stool. In twelve days the patient was restored to his normal condition.

5.

For some time past, Theresa has been suffering from the liver, she has taken much medicine to no purpose; now the doctor declares that dropsy is setting in. Without loss of time she is ordered

1) to lay swelled hay-flowers hot on the whole abdomen;

2) to drink a strong infusion of shave-grass;

3) to eat every day from fifteen to twenty juniper berries.

In proportion as the liver is improving and rendered capable of performing its functions, the accumulated water is thrown out of the body. In a few days Theresa's life is saved. For a time she goes on taking the tea, and two half-baths every day, later on only one, until she has regained her former strength.

6.

Austin has for a long time suffered from a kidney complaint. Medicines have been of no avail, dropsy is coming on. His last hope is the water. He takes

1) every day two hip-baths of one minute's duration;

2) every day a good hay-flower packing;

3) he ties a large quantity of hay-flowers all round the body, especially in the region of the kidneys.

4) he drinks a great deal of tea from milfoil, juniper berries and shave-grass alternately with wormwood tea.

In a few days the water is led out of the body, and Austin is out of all danger. He continues to take for some time every week three sitz-baths and two hip-baths which have an invigorating effect upon abdomen and kidneys.

7.

Mary does not know how it is that she is losing her strength more and more every day, and tormented by an unusual thirst. She is ordered 1) to drink every day three glasses of Rosemary wine, 2) to apply every second day a short packing for half an hour. Dropsy disappeared.

8.

For several years Michael had had a bad cough with excessive expectoration. Medicines had done him no good. Suddenly he notices a strong swelling of the legs; people think he is doomed. The pulmonary complaint has made great strides and now it is complicated with dropsy! Michael is ordered 1) two vigorous upper-showers every day, 2) a packing from the arms all the way down, daily for an hour and a half. — By these applications the upper-body is invigorated; large quantities of mucus are discharged; the urine becomes very dark and filthy. The swelling sinks and, after a fortnight, the patient is saved. The lungs and chest being purified and invigorated, the cause of the dropsy is removed.

9.

Joseph was in the habit of drinking a great deal of beer, more than was good for his health; the consequence was that he got very stout, short of breath and so weak that he could hardly walk. Suddenly he notices that his boots are getting too narrow and that his body is rapidly expanding in every direction. The doctor declares that his blood is turning into water, that blood decomposition, i. e. dropsy, has set in. As much as Joseph was formerly afraid of water, so eagerly does he now seek it. 1) Every day he is packed in a linen saturated with salt-water and so gets into a profuse perspiration; 2) he takes every day two half-baths, and after twelve days dropsy disappears.

Internally he took every day two cups of wormwood and sage tea and consumed daily from twelve to eighteen juniper berries, which greatly improved his digestion and expelled the morbid matter. He continued to take for some time three half-baths every day, avoiding beer and keeping to a simple household diet. He acknowledged that the water saved his life.

10.

A house-wife tells the following tale of woe: "Nobody will believe that I am ill, all laugh at me when

I complain. The food I live upon is not particularly rich, for I live on common household fare; nor do I drink beer; yet I am so corpulent. My legs are so swollen that I am often unable to walk. My abdomen is puffed up to such an extent that I fear dropsy is coming on. Fresh air and cold I cannot bear at all. As soon as I go into the open air, I am full of rheumatism."

The chief cause of this woman's complaint is, no doubt, to be sought in her unnatural way of dressing. It is therefore necessary that the body should be cleared of all obstructions and the whole organism hardened. She had to take

1) every day a whole-ablution to restore uniform perspiration;

2) to apply, four times a week, a packing extending from her arms to her feet, the sheet to be saturated with hay-flower water, to remove the swelling in the legs and abdomen:

3) every week two hip-baths to make the whole body shrink. — This treatment to be continued for three weeks.

By degrees the patient left off wearing superfluous garments and revived wonderfully.

11.

A missionary priest who, from want of exercise in his sacred calling, had become rather stout whilst the organs of speech had been over-exerted, got such swollen legs that the skin looked glossy like china and, when pressed with the finger, left little hollows indicative of dropsy. He was a great deal too corpulent, his breathing very heavy. Although only fifty-two years of age, the rev. gentleman had become unfit for the performance of his duties.

In this case, too much mental work and too little exercise have evidently become the cause of the corpulence and incipient dropsy. The relaxed nervous system must therefore be roused and braced, for only then can a uniform perspiration be obtained and the morbid matter expelled from the body. It would not do to force the water away

at once, that would increase the relaxation instead of removing it; our first object must be the invigoration of the body. Hence the following applications:

1) twice every day for a week, an upper-shower, daily increasing in strength. — These showers braced all parts of the upper body and produced a general activity in the system. The patient's appearance improved and the formation of foul matter was arrested. Already on the third day the swollen legs began to shrink and the urine increased.

2) Once a day a thigh-gush to invigorate also the enfeebled lower parts and to contract the skin and the inner vessels. After eight days of this treatment

3) twice a day a back-shower besides an upper-shower and a knee-shower. The upper-shower effected a continual strengthening of the upper body and the back-shower acted in the same manner on the body generally. The patient began to feel very comfortable, the urine went off regularly, the appetite increased and the water ceased to be conveyed to the feet. In three weeks the natural powers had considerably revived and were able to battle with the disease. The time had now come to purify the body of morbid accumulations, and the following applications were ordered:

1) Twice a week a packing extending from the arms down to the feet;

2) twice a week a short packing, for an hour and a half. This packing had a dissolving and absorbing action on the main body, i. e. from the arms down to the knees, whilst the former packing influenced all parts of the body in the same way. —

The upper body being invigorated and the flow of water to the feet having all but stopped, the accumulated mass of morbid matter was rapidly removed, and the patient felt more comfortable every day.

In order to assist the external applications from within, the patient took every day a cup of tea from shave-grass and juniper berries which purified the body and promoted digestion. And thus the patient was cured within four weeks.

For further invigoration and improvement I advised a simple healthy diet, and from time to time a half- or a whole-bath.

Health ruined by a Bad Life.

1.

A young man with a pale and livid countenance complained: "I have injured my health by a bad life and brought great sorrow upon my parents, brothers and sisters. I was often warned, but acted like the drunkard who makes good resolutions and never keeps them. I feel disheartened and unhappy. My mental and bodily powers are all but gone. I have been treated by several doctors without the least benefit. Nor do I derive strength from food, the appetite is wanting, and my sleep is very bad. My immoral life has reduced me to the condition of an invalid who stands on the brink of the grave. I fear there is no more any hope for me."

Applications:

Every day an upper-shower and twice a day standing quietly in water up to the knees, for one minute. Thus for a week. Then on one day a thigh-gush and an upper-shower, on the other day a half-bath and walking on wet stones for a quarter of an hour every day. Thus for a fortnight. Internally, twice a day, half a tea spoonful of white powder, and fifteen drops of wormwood, centaury and St. John's-wort tincture, in eight to ten spoonfuls of water to be taken within half an hour.

Effects:

Walking in water had an invigoration action on the abdomen, the upper-showers upon the upper body. The half-baths braced the whole system and the drops gave tone to the inner parts. After three weeks, three half-baths a week sufficed to bring about a complete recovery.

2.

A student relates: "I am twenty years old and was well until I was sixteen, but from that age I have led a

life which completely ruined my health. I have lost the power of thinking, my memory is not half so good as it used to be, I always feel very low-spirited. My eye-sight is considerably weakened. The least noise startles me. My digestion is very bad. Two doctors have tried to cure me, but in vain. Young as I am, I have to bear a heavy burden of misery.

The nervous system of this young man is most seriously affected, and his blood corrupt. Therefore it is above all necessary to employ means for increasing the natural warmth and invigorating the system so that good food and an improved digestion may furnish the enfeebled body with fresh blood and alimentation.

The applications were as follows:

1) Every day twice to stand in water up to the knees, one to three minutes.

2) Once a day, and when the patient is strong enough for it, twice a day an upper-shower.

3) Every day a cup of tea from St. John's-wort, sage and wormwood in three portions.

4) If possible, every hour a spoonful of milk in which some ground fennel has been boiled for three minutes; in addition to this, every day five to eight juniper berries. Thus for a fortnight, then

1) three times a week a hip-bath of half a minute's duration;

2) four times a week to stand three minutes in water up to the knees;

3) every day to rub the abdomen with equal quantities of water and vinegar;

4) to continue the use of milk and juniper berries. This again for a fortnight.

Within the four weeks, the patient's condition improved considerably. His eye-sight became stronger, and new life and power entered into his shattered nervous system. The diet prescribed during the whole treatment chiefly consisted of invigorating brown and white bread-soup alternately prepared with milk or broth or water.

Further applications were hip-baths and other hardening means. In this way the patient got gradually well so as to be able to resume his studies.

The upper-showers and standing in water had a warming and invigorating effect. The milk, of which a spoonful was taken every hour, promoted the formation of blood, the juniper berries improved the digestion and gave tone to the inner organs.

3.

A University student seeks help for his sufferings, which he describes in the following words: "I got into very bad company at the University and so thoroughly ruined my health by drunkenness and another vice that I am fast becoming a confirmed invalid. During sleep I am troubled with horrid visions, and when I awake, I shake all over with fear. I no longer take pleasure in my studies, for as soon as I set to work I am seized with head-ache and giddiness. I often have shivering fits; my abdomen is very much swollen. My feet and hands are mostly cold; my digestive powers greatly impaired. What can I do to get out of this state of debility?"

1) Walk, at least three times a day, barefooted on wet ground, each time from fifteen to twenty minutes. (In winter it might be done on wet stones in the back-kitchen).

2) Every day two upper-showers.

3) Every second day a double folded piece of cloth dipped in equal quantities of water and vinegar is to be tied on the abdomen for an hour and a half and renewed after three quarters of an hour as indicated in this book.

4) Take every day half a tea spoonful of chalk-dust and a cup of tea from St. John's-wort, fennel and wormwood in three portions, cold or warm. This treatment to be continued for three weeks.

The young man's diet consisted of strengthening soup and plain household fare. Spirits were not allowed.

After three weeks his whole condition was improved. For the complete recovery of his health, he went on taking every week three sitz-baths and three hip-baths from half a minute to a minute.

Walking on wet ground drew the excessive heat from the head downward. The upper-showers had a reviving and invigorating action, the tea and the chalk-dust improved the juices and the digestion.



Miscellaneous Remarks.

1. Arnica. (German Leopard's Bane.)

I once asked a doctor what he thought of herbs as curative agencies. "Nothing at all", was the reply. I asked him again whether, in his opinion, arnica might not have some sanative virtue. The doctor gave me this answer: "That plant especially is worthless, it is no longer officinal, although the greatest swindle is still carried on with it." This declaration set me thinking, for what people esteem the least is very frequently the best. A year ago, I received a letter from another physician asking me why I had never written in favour of arnica, since this herb had such an extraordinary healing power; he requested me, in case I should not know its medicinal qualities, to test and recommend its use in my book as the plant deserved. He inclosed even a little pamphlet treating on the great healing powers of arnica. I was indeed well aware of its value in therapeutics, but induced by this doctor's warm recommendation, I henceforth devoted greater attention to it. The experiments I subsequently made with the plant proved so successful that, in grateful acknowledgment of its invaluable services and to make its name harmonise with its stalk — which is of a golden yellow — I called it the Golden flower. Arnica is generally employed in the form of a tincture which is prepared in a simple way: the dried flowers are put into a

glass with an equal quantity of good brandy, or better still, of spirit of wine. In three or four days the tincture is ready for use. Most efficacious are the blossoms; the root is somewhat less active, the leaves and stalk are weaker still. The plant grows most luxuriantly on the edge of woods or where timber has been cut down. Its smell is rather strong. Arnica tincture is most serviceable in all cases of injuries, bruises, wounds etc. and no family ought to be without it.

A girl had cut her finger so badly that it was half detached and the bone laid bare. The wound was immediately well bathed with water and a few drops of Arnica tincture so as to be cleansed of all dirt. Then the injured parts were nicely brought together and tied up with a linen bandage wetted with Arnica tincture. Over this dressing a cover of cotton was laid, also well saturated with the tincture. The pain ceased immediately. Next day the bandage was so far removed as to allow a few drops of the tincture to be poured upon the wound, and then, the pain not having returned, the dressing was no more interfered with. When after five days it was removed, the wound turned out to be completely healed.

For bruises and wounds arnica is unquestionably the simplest and most efficacious remedy. First of all the wound is most carefully bathed with water and some drops of arnica tincture, a spoonful of the tincture to a tumbler of water. This done, the wound is accurately adjusted so as to effect a complete union of the torn parts, and then tied up with a linen bandage. Over this dressing cotton-wool dipped in the tincture is laid and well secured, or two layers of cotton-wool may be applied to the dressed wound and bound up as closely as the wound will allow. The pain will cease almost immediately and is sure not to return, the healing process going on most smoothly. For small hurts one dressing is generally sufficient, but in more serious cases the wounds must be closely watched, and if they show signs of festering, repeatedly bathed and dressed with wetted wool.

Arnica is valuable not only for wounds but also for bruises and contusions. A horse had been so badly kicked by another horse in the fleshy part of one of its hind legs, that it could no longer stand on it. The iron shoe-toes had made several deep holes from which such a stream of blood issued that I thought the best course would be to send the old animal to the knacker. But as the case afforded me a good opportunity for testing the action of arnica on animals, I had the bruised parts vigorously washed with equal quantities of arnica tincture and water. The bathing was renewed twice a day, and I was astonished to find that no suppuration occurred and that the wound healed in an incredibly short time. After a few days the horse was again as sound and strong as it had been before the accident, the wounds being so completely healed that the scars were hardly visible. The whole healing process had lasted twelve days. We see by this case therefore that arnica not only heals wounds, but also absorbs extravasated blood occasioned by kicks or blows.

Jacob has suffered a long time from pains in the back; he has tried hard to get rid of them, but in vain. From time to time he had a sensation in his back as if an eruption was breaking out, but it never did, from want of nervous power. He then rubbed his back three times a day with arnica tincture. On the third day of this application a kind of nettle-rash appeared on the skin which left him again after four days, all pains disappearing at the same time. This case affords another proof that arnica possesses a dissolving virtue and assists nature in expelling morbid matter.

A servant girl had a fall from a hay-loft and had her thigh so severely bruised that it swelled with extravasated blood and became very painful. Arnica-blossoms were boiled for ten minutes in equal parts of water and vinegar, and a doubled towel dipped in the decoction was laid on the bruised spot. The compress was several times renewed after every second hour. The pain ceased at once, and the stagnated blood becoming

soon dissolved, found an issue through the pores. If vinegar alone has a dissolving action and arnica both decomposes and heals, it stands to reason that a compress made with both must have an increased and consequently a more rapid remedial effect.

A countess had a fall on the staircase causing two rather large, black-spotted swellings which were very painful. She was advised to apply to the bruised parts a poultice of arnica flowers boiled in wine and to renew the same every second hour. The dark spots and the pain disappeared almost immediately and the bruise healed in a very short time. Whether arnica be used with water, vinegar, or wine, it will invariably render good service. Even when merely boiled in water for a quarter of an hour, it is sure to produce an effect, though in a lesser degree.

A girl above twenty years of age was stung by a wasp. The pain was rather violent, the arm considerably swollen. The inflamed part grew very red, and it was even feared that blood-poisoning would set in. Without loss of time a compress of arnica tincture, diluted with four parts of water, was laid on the swollen spot and renewed every two hours. In a very short time the alarming swelling had gone down.

For cleaning old wounds carbolic acid, diluted with water, is generally used by surgeons. The diluted arnica tincture is quite as effective and has the advantage of being innocuous, which cannot be said of the carbolic acid.

As was shown by the preceding cases, arnica, when applied externally, produces the best effect and can therefore be recommended in all affections resulting from injuries; but it is no less valuable in internal complaints and always sure to hasten the cure. Now, if it heals sores or removes morbid and poisonous matter from the surface of the body, why should it not also possess a healing virtue for ulceration of the stomach and other interior organs? In such cases, it would of course have to be diluted very much. Here is an instance in point.

For several months Isidor had suffered from a gastric affection. All remedies having proved ineffective, the doctors came to the conclusion that his complaint was inflammation and ulceration of the stomach. He now tried arnica. From fifty to sixty drops of the tincture were mixed with a tumbler full of water and taken in very small portions during the day. The patient soon felt the good effect of it, and being cautious in the selection of his food, he recovered in a very short time. Again, if arnica decomposes and absorbs extravasated blood in external bruises, why should it not be capable of dissolving in the interior blood obstructions consequent on blows, concussions, falls etc.? If it gives strength to exterior parts, may we not reasonably surmise that, when duly diluted, it will act in a similar manner on interior organs? I feel very grateful to the doctor who drew my attention to the use of arnica. Its effect has stood the test, and therefore I do not hesitate to recommend this philanthropic herb notwithstanding its rejection by the medical faculty.

2. Anaemia. (Poverty of blood.)

An inn-keeper relates: "For several months past I, have felt an increasing weakness in my legs. I am often unable to walk for any length of time; my legs, especially the right one, are swelling and getting very stiff. At times, the swelling goes down, but never completely. I have a strong burning sensation in the legs and frequently a very great pain on the back of the thighs. The difficulty of breathing is often very distressing. My appetite is not particularly good. If this illness goes on much longer, I shall be unable to attend to my business. I have taken little beer lately, perhaps two glasses a day, but I must confess that formerly I used to drink from eight to ten glasses, sometimes even more."

In this case, beer, as it had been the man's principal nourishment, became no doubt the cause of his complaint. What has brought him so low is not only poverty of blood, but also the bad quality of his blood.

In all probability there is much morbid matter accumulated in the kidneys. His oppressed breathing, the irregular beating of the heart, the patient's general decline are all symptomatic of blood poverty. Our first object, therefore, must be to improve all the internal organs of the upper body, and those of the lower parts and the legs, so as to bring the whole organism into greater activity. Then the morbid matter is to be expelled, and better food must prepare more and better blood. To that end the patient has to take every night a whole-ablution with water and vinegar, whereby the whole body will be invigorated and the pores opened so as to lead out the morbid matter. After that, every day an upper-shower and a thigh-gush. The upper-shower will rouse the energies of the upper body and regulate the breathing and the blood-circulation, so that the whole upper machine will work with greater activity. The thigh-gushes tend to brace the lower parts, consolidate the muscles, prevent the swelling of the legs and bring life and activity into all parts. They act also on the abdomen, provoke a regular discharge of the bowels and a copious flow of urine, and lastly stop and diminish the swelling of the abdomen and the legs. These applications were continued for twelve days, after which the patient felt stronger and in every respect considerably improved. He now had to apply a vigorous upper-shower and a half-bath every day; the former imparted additional strength, expelled the morbid matter and stimulated the inner organs, whilst the invigorating action of the latter extended to the whole body. It was of very great importance to have all organic functions brought into good working order again, before resorting to the showers, which in their turn imparted strength to the whole frame, eased the respiratory organs, allayed the swelling and improved appetite and sleep. After three weeks of this treatment, three or four hip-baths a week sufficed to restore the man's health completely.

The remedies applied internally were: Every day a cup of tea from shave-grass and juniper berries for leading out morbid matter through the urine and scouring

the stomach; and later on wormwood tea to improve the juices and the stomach.

A woman relates: "I am thirty-four years of age, my youngest child is eight weeks old. I feel so weak that I am often unable to walk, especially in the morning. My head is always heavy, and I suffer a great deal from giddiness. I have no appetite at all. I drink good coffee in the morning and afternoon, sometimes also in the evening; during the day I take beer and very good wine on the special recommendation of my doctor. But for all that, I feel more wretched every day and unable to attend to my duties."

What is to be done here? The woman suffers from poverty of blood, the result of insufficient nourishment. The coffee, which contains but little nitrogen and no other nutritive substance, carries away from the stomach milk and bread undigested so that the poor woman derives no nourishment from her food. The beer, although not altogether without nutritive matter, is void of nitrogen and consequently prepares neither much nor good blood. The wine contains no nourishment whatever. With such wretched food the woman must necessarily have become enfeebled and desponding. What may now be of help to her? First of all, languid, weakened nature must be roused and stimulated to activity by a daily upper-shower and thigh-gush. Whilst the former invigorates and stimulates the uper parts of the body, the latter draws the blood into the feet and, at the same time, imparts strength to all the lower parts. By the combined action of these ablutions, the whole frame was braced and the human machine worked again with regularity. The patient had to take strengthening soup for breakfast and supper, and healthy, nourishing food for dinner, avoiding beer and wine, but especially coffee.

After three weeks the woman's health was completely restored. She was perfectly able to eat the soup and other dishes which formerly did not agree with her. She had gained in strength in a wonderful manner, her natural temperature had been very much increased, and she

now possessed everything necessary for good health. During three more days she applied an upper-shower and a knee-shower, then every day a half-bath, a back-shower and an upper-shower, and in order to preserve and enjoy the excellent health which she had recovered, she was advised to take for a time from one to three half-baths every week, each of half a minute's duration at the most.

3. Gout.

It is a great thing for a large family to have a well-conditioned kitchen, and in the person of the housewife an able experienced cook who has everything at her disposal for preparing the family meals; for, with the co-operation of a well-managed kitchen, all the members of the household will be properly nourished and enjoy health and strength. But when the kitchen is in a bad condition, when the cook does not understand her business and the provisions are of an inferior quality, the inmates of the house will fare badly: they will be insufficiently fed, never possess full strength and become subject to all kinds of bodily ailments.

This picture, it seems to me, applies to gouty people. With such sufferers, the principal cause of their illness is an ill-conditioned stomach, i. e. a bad kitchen. The food they take is not sufficiently d i g e s t e d, or, if I may say so, not properly cooked in the stomach. It is as if the cook, having no good fire at her disposal, were to throw, for a make-shift, all her provisions pell-mell into one pot in which the food is but partly boiled and decomposed, and does not yield the pure nourishment which ought to be conveyed to the system, but introduces into it a great many poor and injurious substances. This is especially the case when victuals reach the stomach which in themselves are hurtful and for which the gouty often show a particular liking. Much seasoning is not good for the stomach, nor do strong wines improve it. Much salt and in general a refined, luxurious table seems to upset the laboratory of digestion. What nature requires enters the blood immediately after coming out of the

stomach, but the blood is the feeder of the whole organism. Now if the blood gets many worthless, nay, often injurious ingredients to feed nature with, it is not astonishing that, in various parts of the body, matters which were not sufficiently digested, should more or less accumulate and form cartilaginous knots. Instead of forming muscles, i. e. flesh, the food then produces swellings which gradually turn knotty. A sufferer from gout is to me like a meadow covered with mole-hills. The longer such obstructions last, the harder they get and the more difficult, if not impossible, is their cure. In the inner parts of the body, they become inflamed from time to time, like the tumours that are often formed on the skin and through which the morbid matter finds an escape. But in obstructions of a gouty nature such secretions do not take place. They cause very great, often well-nigh unbearable pain and this interior fire, as it were, carbonises the stagnant matter as wood is converted into coal. When the gouty gathering has thus been decomposed by inflammation, it is expelled by perspiration, but as a rule a great part of it lingers in the system and if no change is made in the diet, the old tragedy is re-enacted: first, the improper food, through which the stagnation arose; then the inflammation with excruciating pains for weeks and months; and lastly partial exsudation — a drama in three acts. Three doctors have assured me that science knows of no remedy curing gout; but I say this to my readers: "As mole-hills can be removed in a meadow, so also can gout be cured, i. e. arthritic knots be dissolved." In its first stage, it is even easily cured, but in most cases, it must be owned, the cure is extremely difficult. Not being ossified, knots formed by gout are capable of being dissolved. Poisonous drugs may allay the pain, but will never remove the malady. What is above all necessary in gouty affections is a healthy diet, the careful cooking of wholesome food-materials. Then the digestive powers must be raised and the whole organism so invigorated as to be able to expel the morbid matter through the skin and the other secreting organs. With due regard to these requirements, nature will be pro-

tected against relapses. To effect a cure, we must try to obtain the following results: 1) Mollification and dissolution of the gouty matter; 2) its elimination from the system; 3) prevention of all relaxation so that the whole machine should be kept in full activity and capable of clearing out all that is useless or injurious to the constitution. Based on these principles, the cure of gout is possible.

Twenty years ago, a priest had, during twelve weeks, suffered unspeakable pain from gout. The doctors had cautioned him against getting wet and exposing himself to the fresh air. Of all classes of sick people there are none more afraid of water and its applications than the gouty, partly because they have indeed suffered from exposure to wet and cold, but also because they are only too often warned against the use of this matchless remedy. But this priest, thinking that his condition could hardly be made worse by water applications, made up his mind to try them, and even to submit to the severest treatment, if his case required it. After six weeks he was perfectly cured and has enjoyed excellent health ever since. Does this case not prove the curability of gout? The gouty matter must be dissolved by the following means: 1) by water ablutions; 2) by packings; 3) by showers; 4) by baths. Whoever understands water with all its effects, will know how to cure gout; but at the same time we must not forget that a body, in which gout has prevailed with all its torments during a great number of years, cannot be cured in a few days. The way in which the cure is effected and the applications follow each other, are dealt with in detail in "My Water Cure." In conclusion I cannot help saying this: Although medical men are of opinion that gout is incurable, I maintain that water is and will be the specific remedy for it. Who has ears to hear, let him hear!

4. Something about the "Strengthening Soup".

If the strengthening soup were known and generally made use of, it would become a great boon and comfort

to a number of unfortunate people. It is not only to be recommended on account of its eminently nutritive value, but also because it is very cheap and can be prepared without much trouble. A gentleman of rank who knew this soup, bought two large brown loaves of bread at a peasant's house. (Brown bread in Germany is exclusively prepared with rye-flower ground entirely, i. e. nearly all the bran remaining in it, so that all the nutritive matter of the rye becomes utilised.) These two loaves the gentleman had cut into thin slices which he put on a tin in the oven to dry up as much as possible. When they were sufficiently toasted, they were pulverised in a mortar. Whenever he wanted an invigorating soup, he stirred two or three spoonfuls of this bread powder into boiling broth, adding little or no condiment or salt. This soup is prepared in a few minutes; it has an excellent taste, yields much nourishment and causes little or no flatulence. Instead of broth, the gentleman sometimes used milk which is preferable to broth, because it possesses far more nutritious qualities. In an emergency, he would also prepare his soup with boiling water, in which case he seasoned it with some spice and beef dripping. This soup likewise deserves to be called "strengthening."

One day during the annual village feast, this gentleman entered a house whilst the farmer's wife was baking bread with spelt which resembles wheat, and is also ground entire by our country-people. He bought two of these loaves and prepared them as stated above. Then he mixed this spelt-flower with rye-powder and had his soup made with the mixture like the first. In this way he obtained six kinds of soup, differing also in strength. The variety has also the advantage of keeping up the eater's taste for these soups.

Strengthening soup is excellent food for very delicate children, because it is easily digested, full of nourishment and produces no flatulence. It can also be recommended to growing young people who are weak and deficient in blood, and for the sick whose reduced strength it sustains by its nutritive substances.

Finally, it is a great boon to the aged who have lost their teeth and can no longer masticate their food properly. Strengthening soup ought to be introduced in every household. I once recommended it to a high official who afterwards assured me that he knew of no soup more wholesome and nourishing than this.

5. On the Effect of Water.

1. Ablutions.

When in spring the days lengthen and the air is being warmed by the rays of the sun, housewives carry the raw linen they made during winter-time to the bleaching place, or hang it up in their gardens to get all raw material out of it and so make it as white as possible. Whilst this raw linen is thus spread out, it is wetted several times a day with clear water which dissolves the raw matter in it. Then, by the action of the light, the sun's heat and the warm atmosphere in general, the moisture is again absorbed and with it all raw material is drawn out of the linen. In a short time the grey colour begins to disappear more and more every day, until it is changed into a dazzling white.

After a person's death, his clothes and bedding are generally washed and brought out to be aired, because it is thought that by bringing them under the action of water and the sun's heat, all uncleanness and morbid matter with which they may be tainted are thereby dissolved and drawn off in the simplest and safest way. This precaution is particularly deemed necessary in cases of infectious diseases, and to guard against the possibility of contagion the clothes of the dead are never worn again until they have been thoroughly disinfected by water and the atmosphere.

What I have just said accurately describes the effect of water. If the body is washed and properly covered; if the water having penetrated the pores, dissolves, as far as it can reach, crude and waste matter, and by

augmented warmth draws it off, a patient may, by frequent ablutions and thereby repeatedly increased warmth, bring the dissolving and secreting action of the water to bear upon the innermost parts of the body. By this treatment the body is influenced as raw linen is; as it gradually gets rid of morbid matter, so by degrees it gains health; and we may truly say: as the roughest and coarsest linen is gradually growing clean by being sprinkled with water and exposed to the sun, so also can the worst disease be cured by ablutions combined with proper warmth.

The simple water ablutions are best suited for children. Cannot all children be washed? By washing them with cold water, their natural temperature is increased and injurious or waste matter is eliminated from the system. Housewives use nothing but cold water for bleaching their linen, because its effect is stronger than that of warm water. The same difference is noticed when water is applied to the human organism, and therefore mothers are strongly recommended, if they wish their children to enjoy health and strength, to begin very early to wash and bathe them with cold water, but they must not rub or dry them after an ablution, because by not doing so much more warmth is developed and a greater quantity of morbid matter led out, just as linen is exposed to the warm air without being wrung in order that the greatest possible amount of crude matter should be carried out by slow evaporation.

Ablutions are equally profitable to weak people who, being deficient in natural warmth, shrink from a cold bath and might indeed be unable to stand it. But a mere ablution of the whole body every one can bear quite as easily as washing one's face every day with cold water, which neither hurts nor makes any one ill. When this simple washing of the body is persevered in, the most serious complaints may be overcome — "washed out", as it were, just as the finest linen is bleached by water and the heat of the sun. Delicate people are frequently deficient in natural warmth, with them the head

is often hot, whilst the feet are cold. By quickly washing the body and then properly covering it without wiping it dry, they will soon experience a very pleasant sensation of warmth spreading over the whole body. For it is one of the marked effects of water to produce on the skin an agreeably warm evaporation by which much morbid matter is drawn out. But if the body be wiped or rubbed, neither this warmth nor consequently the good effect will take place.

Washing with cold water is good for people of every age, even the oldest derive very great benefit from it. At their period of life natural warmth is particularly needed; they obtain it by cold ablutions. As a rule, perspiration is also deficient in the aged, because their organs have become weak and inactive. Frequent washing stimulates the skin and so promotes perspiration. Another evil attending old age is an irregular circulation of the blood. Here again water is of great service, for it causes the blood to flow in every direction. When marasmus sets in, or weakness of old age is first felt in the extremities as a forerunner of death, the washing with cold water will bring back the blood into the enfeebled and dying limbs and thus prolong life as much as possible.

Before dismissing this subject, I should like to recapitulate what I have said in the preceding pages. Washing with cold water is a remedy for children, it keeps up or restores their health and sprightliness; it is a safe remedy for the delicate who cannot stand stronger applications, and for all who are dangerously ill; for the sick can have their bodies entirely washed quite as well as their faces and hands, and with very great advantage too, provided it be done rapidly and cautiously, and without rubbing or wiping. The effects on them will be the same as those mentioned above, none of which can possibly be injurious.

Cold ablutions are also of great value in very old age. By regular water applications the aged would find their lot less hard to bear and become more easily re-

conciled to the hardships of life. The ablutions do not only act on the body, they have also a decided influence on the mind. If the body is the mind's abode, it must be taken for granted that the latter feels more at ease when its dwelling is frequently cleaned, when all that is morbid is kept off or ejected from it. Compare a poor, wretched-looking child that has been rendered effeminate by diet and dress, with a child hardened by cold water applications. How well and fresh the latter looks, full of life and gayety, enjoying the best appetite for every kind of food! And so it is in every age.

Melancholy, lowness of spirits, oppression, despondency, despair and many other enemies of human happiness would have no occasion to exist, if the mind's abode were frequently cleaned by cold water. Do not, therefore, shun or fear cold ablutions; on the contrary, turn to this simple remedy whenever you stand in need of help.

It must not be thought, however, that it is necessary to wash one's self several times a day or to stand constantly at the well or bathing-tub like the drunkard by the beer-jug or bottle; it will suffice to wash the body two or three times a week, which can be done in one minute and in combination with the usual morning ablutions of face and hands. A great deal, if not every thing, would be gained for health by such a habit. The water applications for the sick must be determined by each case.

And thus the ablutions of the whole body answer in every respect the three points of my system: they dissolve the morbid matter, draw off what has been dissolved, and strengthen the organism.

2. Packings.

When housewives bleach their raw linen, as described above, they make from time to time a lye. The boiling water not only exercises a decomposing action upon the ashes, but also absorbs the decomposed matter which again serves to enhance the water's decomposing

power so as to change it into corrodent lye. The sheets are then put into it for several hours in order that the rawest matter which pure water does not easily or but slowly dissolve, should be decomposed and got out more rapidly. Afterwards the linen is again exposed to the hot sun to have the dissolved matter drawn out completely. Washerwomen proceed in the same manner. Some make a lye with ashes, others with soda or some other caustic compound by which they obtain their end in less time and more easily than they would with water alone. This mode of proceeding is another example for hydropathists. Let us fully understand the exact condition in a diseased body. The feet are cold, for there is hardly any blood in them; the head is quite hot from having too much of it, or else the heart is oppressed because all the blood streams towards it; in short, the blood is not rightly distributed, obstructions have arisen. Such stagnations may more or less occur in every part of the body, and then the blood circulation will share the vicissitudes of a little stream of water that flows through the valley. Children come and throw stones into it causing little pools, i. e. stagnations, to be formed; the water is impeded in its onward move and seeks an issue right and left; the little brook flows but slowly, and, for a time, its course is stopped. But at last the water finds various outlets, tarries here and there, and then disappears altogether. Just so with the circulation of the blood: this may find an issue in many parts of the body, may accumulate in the head, in the back, form stagnations everywhere, and thus cause many a disturbance in the animal economy. When it finds an outlet by a by-way, it is partly exsuded, partly transformed into a solid mass. In the muscles of the meat which we eat, we often detect such green-coloured gatherings of hardened blood. Some muscles may become enormously enlarged and grow like tumours, as, for instance, in a thick-neck or goiter. Smaller or larger accumulations of this kind may occur in great numbers throughout the body, and greatly impair and disturb the circulation. How often do we hear of a man having suddenly been struck with apoplexy! A stagna-

tion may exist somewhere and prevent the blood from pursuing its natural course; in that case the blood will force its way to the head and at once cause an apoplectic fit, or it may rush to the heart with the same fatal result. Where is the medicine to be found that will dissolve such stagnations and tumours, and thus restore a regular circulation of the blood? One doctor, by some remedy or other, will stimulate the heart's action another will slacken it. But blood obstructions cannot be removed by a mere palliative operating upon the heart. On the contrary, I believe they are made worse by such treatment precisely because the circulation is weakened or the flow of blood towards the stagnations is increased by it. In former times it was the custom to bleed apoplectic patients in the belief that, for a time, they would get on better with less blood; now-a-days such a method of treatment is called a great folly, but formerly it was considered highly scientific. I knew a feeble person who was bled four hundred times because she was poor of blood; at last her blood turned into water, and that put an end to her misery. To remove stagnations either of blood or other humours and promote a good circulation, the hydropathist disposes of effectual means, among which the packing is one of the best. These appliances may be divided in head-, neck-, short-, foot-packings etc. and used wherever a stagnation exists. When a child has been stung by a bee and a bad swelling ensues, it takes a piece of cloth, dips it into water and ties it round the affected part. The child has sense enough to see that a bandage, when repeatedly laid on, takes away the swelling. If a hand-bandage is capable of producing such an effect, why should not also a bandage be applied to the whole or to single parts of the body where stagnations are to be dissolved and got rid of? A doctor having examined some of my patients who had been cured of gout, said to me: "Now we possess a remedy for curing gout, hitherto we had none." Ingredients which have a dissolving virtue may be mixed with the water used for packings, just as lye is used for bleaching or soda for washing linen. A decoction of oat-

straw, for instance, draws out the gouty matter wonderfully well; hay-flowers also make a kind of lye which, on many people has even a better effect than oat-straw water. Stagnations of blood and other fluids may be removed by the same means, but these must be applied to the suffering parts only and not be brought to bear upon the body generally. It would be a very foolish act, if a man incumbered with a belly rather too round and full of various gatherings, were to apply a bandage to his feet only because the latter are deficient in blood. In conclusion I say this: He who wishes to effect a cure must give his whole attention to the circulation of the blood. If he gets on with this, he will also restore health to the whole body, provided there be a sufficiency of sound blood in the system. The way to use the packings has been thoroughly explained in the chapter on diseases.

3. Showers. (Gushes.)

When a servant cleans his master's clothes, he does not use water, but a cane and after that a brush. With the cane he beats the deeply seated dust and dirt thoroughly out, so as to get all unclean matter to the surface, and then only does he take up a soft brush with which he wipes away what may not already have gone off into the air. In that way all filth and dust, even though it has become as compact as a crust, is radically removed without the least injury being done to the coat by the somewhat rough handling. Trowsers and other woolen clothes are treated in the same way.

This simple and practical method shows us how to proceed in hydropathy. If we could see the innumerable stagnations, small and large, which often exist in a body, we should be amazed at the many infirmities and ask ourselves: How can all these be cured? One man has been struck with apoplexy, the consequence of a blood obstruction; he cannot be cured until the cause is removed. Another has one foot half-paralysed, it is much thinner than the other, not properly nourished and hence decaying: the cause of it is an interior tumour which no medicine can dissolve. A third sufferer has a dread-

ful head-ache caused by a gathering in the head; another again is plagued with lumbago originated by an undue fulness of the blood-vessels in the region of the loins. These and similar complaints are shared by lots of people. For such conditions, medicine has no radical remedies; but hydropathy, as I use it, has a great many, of more or less effect, for children and grown-up people, even the most aged — like the cloth-cleaner who has likewise two or three stronger or weaker canes at his disposal. The power of cold water-showers is really incredible. We have often witnessed cures which to many had seemed almost impossible, because all other remedies previously employed had entirely failed. A girl in consequence of her blood violently rushing to the head, was bleeding from the nose almost to exhaustion, when a can of cold water poured over her neck and head instantly stopped the bleeding.

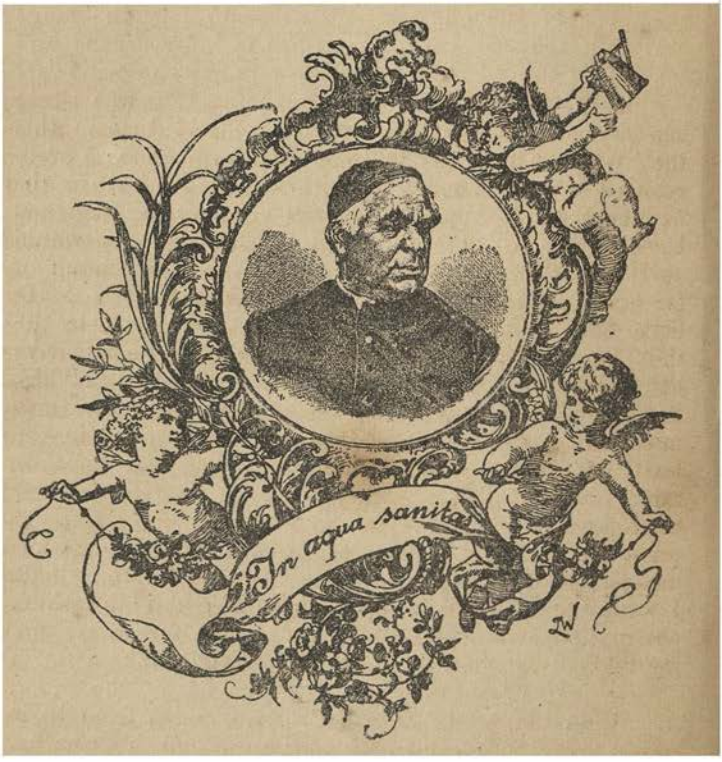
The various showers may be divided as follows: neck-showers, upper-showers, so called because they are applied to the upper part of the body; arm-showers (when for inst. a blood-gathering has formed on an arm which no other remedy can remove, a few cans of water repeatedly applied will disperse it) and the back-shower which extends over the whole back and acts on all obstructions, whether they arise in the blood or in the lymphatic system. When the circulation is too slow or inactive, the back-shower acts like a whip does on a lazy horse. How easily do blood-stagnations occur in the thighs like lumbago in the back! What will set the blood going when it has soaked into parts where it ought not to be and become stagnant there, unable either to advance or retire because it is too weak? The back-shower compels the blood to move on and causes it to be conveyed in the veins to all parts of the body, so that, after having been duly utilised, it is not allowed to linger in various places, but must flow back to the heart. And what have not the legs and feet to suffer from cold and walking? No wonder if various blood-stagnations and similar obstructions occur in them; in such cases the thigh- and the knee-gushes effect in the legs what the back-

shower obtains in the back. Somebody's knees are swelling, inflammation sets in, the pain is very great. Who will deny that much blood has accumulated in that quarter, and that the interrupted circulation is frequently the only cause of the disorder? The knee-shower lashes again and again, and goes on lashing until this stagnation too is beaten out. Thus the largest tumours, causing most excruciating pain, may be dissolved by simple water gushes, if the operator understands to apply them as the servant knows how to beat his master's clothes. — Christian, the doctors say, has emphysema in the lungs, the remnant of a previous inflammation. Here it is clear that much of the phlegm which remained in the lungs after the healing, is still sticking to the inner organs and cannot be removed. Six upper-showers and chest-showers dissolved a mass of phlegm, and the patient was again able to breathe freely. It might be said that in this case an ordinary shower-bath would have done as well. Not at all; for such a "rain-shower" would have withdrawn too much warmth from the organism and affected other organs which were perfectly healthy. It would have been just as if a cleaner had taken up a bunch of rods and therewith blindly belaboured the clothes. He who understands the use of showers is a master in the art of healing. The medical adviser who does not believe in it or scorns it, generally leaves the patient to his fate, because he feels his inability to help him. The various gushes and their applications are fully explained in the reported individual cases.

4. Baths.

As there are various ways of applying the gushes (showers) so as to act either on the whole or on single parts of the body, so also have we different baths which likewise affect either single parts or the entire system. How often do people who have a head-ache, take a warm foot-bath with ashes and salt, which draws the blood away from the head and thus relieves them from their head-ache! Besides foot-baths, — knee- and thigh-baths, half- and whole-baths may be taken either warm or cold.

They act on single parts or on the whole of the body according to the requirements of each case. Warm baths are only used when nature wants warmth und support, or when it becomes necessary to effectually dissolve indurations, as in gout and similar complaints, before proceding with the more drastic and invigorating applications of cold water. This again is sufficiently explained in the chapter on diseases. For the use of the different kinds of baths, such as foot-baths, knee-baths, thigh-baths, whole-baths, hand-baths, eye-baths etc., precise directions are given in each individual case.



A Word in Conclusion.

In the book "My Water Cure" I said that I should one day write a separate little book on education. Since the "Water Cure" has become universally known, I have received a great number of letters asking me when that new book would appear. In spite of the best intentions, I could find no time to begin it. At last, determined as I was to keep my word, I used to lock myself up for hours in order to devote at least some time to the little book. It is now ready and shall go forth like the "Water Cure". From sheer want of time I have not been able to work it out as I should have liked and my readers have a right to expect. Nor was it my intention to write a scientific book, for I make not the least pretensions to science and erudition; on the contrary, I wished to write this book in the simplest and most popular language just as a simple country parish-priest is wont to deliver a practical sermon which is understood and taken to heart by his people. What I want is, to make the knowledge I gained by life-long observation and experience, turn to the advantage of all my readers by showing them "How to live".

A sermon which contains severe truths is often received with displeasure; no more will the system proposed in this book find favour in every quarter. But

this is of no great consequence; for it is with the practical truths of life as it is with the undisguised truths of a sermon: not all hearers can bear them. The best will be to have them put to the test, and then it will be seen who is right and who is wrong.

In my "Water Cure", which has now made the round of the world, I have already expressed the wish that professional men would take up my method of curing and so relieve me of this burden, as I have enough to do with the cure of souls. It may be believed or not, but it is nevertheless a fact, that I have neither made medical science my study nor passionately or deeply dived into it. As my own distress made me fly to the water for help, so has my compassion for the sick, the sufferer and the forsaken, induced me to cling to it; but, I repeat it, I have no more ardent desire than to be released of my heavy responsibility. A physician in whom I have great confidence has already opened a hydropathic establishment in Jordanbad. He is in every respect satisfied with the results, and suffering humanity is glad to get cured in such a simple way. Another doctor who familiarised himself with the working of my water-cure at Wörishofen and practised it for six weeks, declared: "It surpasses all my expectations to see water act in this simple way." This gentleman has also founded a small establishment and his patients get on wonderfully well under his care. — A third physician, Dr. Bilfinger, paid me a visit too, and after having examined everything with the greatest attention became in a few days so fond of the whole system that he at once made up his mind to treat his patients upon the same principle. When I asked him how he liked my method, he gave me this answer: "I have been convinced of the excellence of your system by the patients from Stuttgart who were ill when they went away from there, and cured, when they returned. It was they who induced me to look into this method of water-cure, and now I am highly surprised at the simplicity and efficacy of the applications. I shall do my best to get the system generally adopted

by the medical profession." — Dr. Bernhuber, until lately resident physician at Wörishofen, has removed to Rosenheim, where they wanted a medical man following my mode of treatment, and had even made this a condition for his coming among them. Dr. Bernhuber, who enjoys a great reputation as a surgical operator, has declared more than once: "If the many cases of cured patients had not proved it, I could not have believed that water was capable of producing such effects." — Like these gentlemen, Dr. Klotz of Neu-Ulm studied and practised my method for more than six weeks. Before he left, he said to me: "I now take a new interest in medicine, because I have learned to cure diseases which heretofore were considered incurable. This practitioner has likewise founded a hydropathic establishment. When I paid him a visit the other day, he said that he was very successful, having already cured several patients who could not have regained their health by any other means. — Dr. Schlichte, at present at Biberach, has also studied and practised my system with the greatest zeal, and Professor Jezek of Prague (Bohemia) has declared his willingness to give advice and instruction about my method to any one who would apply for it to him.

I must also particularly mention the present resident physician at Wörishofen, Dr. Kleinschrod of Schlingen, who is indefatigable in his endeavour to lighten my heavy work. Hydropathic establishments on my principle were lately opened in Aistersheim (Upper-Austria) under the direction of Dr. Otto Ebenhecht, in Brixen (South-Tyrol) under Dr. Otto von Guggenberg and in Veitshöchheim near Würzburg under Dr. Wendelin Loeser. All these gentlemen have studied my system with lively interest under my own superintendance, and I can therefore highly recommend them.

It is a source of great joy to me that these noble-hearted men went so earnestly in search of what they deemed profitable to mankind, and I only wish that some more young physicians would make themselves thoroughly familiar with my method so as to acquire the firm con-

viction that water, when applied in this simple manner, is an excellent remedy. Not that I consider myself the discoverer of the fact that water is a medicinal agent; all I did was to find out the mildest way for applying it to the human organism. I am in possession of several letters in which the writers request me to induce doctors thoroughly acquainted with my system to settle in their towns and neigbourhood. I am very sorry indeed that I am not in a position to comply with the wishes of these well-intentioned people.

Should any young physician, who is on the look-out for a practice or desirous of changing his position, read these lines, I would tell him: "Study this simple mode of treatment: by doing so, you will confer a boon on mankind and, at the same time, open to yourself a lucrative source of income." I give every one this most solemn assurance: I have not the least intention of becoming famous by my work or of raising myself above professional men; on the other hand, it is also an abiding truth that nobody is too old to learn. Every day of our lives we have to go through the school of experience and even on our death-bed we find that we have not finished learning yet.

It has been said (with some semblance of truth): "People die in spite of your water-cure; you have been unable to save the life of this or that man"; or: "Some of your patients have become worse through your water treatment." My reply will be briefly this: "There is no remedy against death; we must all die." Moreover, hundreds of patients come to me who have found no help elsewhere, who were given up by all doctors, or such on whom death has already laid its hand, but who nevertheless were driven from home by the restless desire of getting well again. Such a patient one day arrived from a great distance, and so exhausted by the journey that he could not tell me the history of his illness. He had to be put to bed at once. As he was in the last stage of consumption, there could be no question of water-applications. When he died nine days afterwards,

several persons said that the water-cure had killed him. Another gentleman came from a far-off country and under the care of an attendant as he could not have travelled alone. He was suffering from heart-disease and so weak that in spite of the greatest exertions he could not be taken upstairs. He had only twice washed himself in his room and was sitting in the garden cheerful and happy, when he sank down and died. His heart had suddenly ceased to beat. Here again the cause of death must needs be attributed to the innocent water! For myself, I smiled at the silly accusation and felt satisfied that every right thinking person would do the same. I will not deny, however, that the water-cure may, and sometimes does, injure certain patients; but surely only then when the applications have not been selected or performed in the right way. One of the medical gentlemen named above once said to me: "The applications are at once so delicate and effectual that their selection is not easy, if one has not thoroughly understood the whole efficaciousness of the water and practised its applications."

And that is why I have not only reported in this book the sick-cases with their respective applications, but also each time indicated what effect each application has, so that no doubt or uncertainty should exist with regard to the selection of the applications. And here I must again most earnestly caution people against all exaggeration and imprudent hastiness. With an accurate description of the maladies and the applications before him, and with the needful prudence, it will be easy for every one to make the proper selection. I make this remark, because I cannot possibly answer individual inquiries.

And so, my dear adviser, go forth into the world like the "Water-Cure", and preach every where what is written on your brow: "Thus you must live!" If you are successful and people listen to you, well and good; if they take no notice of you or if they abuse you, bear it; for disappointment is the fate of nearly all. Go forth

under the protection of our holy religion; like a child that leaves home blessed by his father and mother, go forth with the blessing of Heaven! Your Author will ever pray to God that His blessing be your constant companion and guide.

Wörishofen, on the feast of St. Justina, Church patroness. September, 26th 1889.

The Author.



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Hemendra Kothari
on 06 November, 2019